

# AN ARABIC READER

EDITED  
WITH NOTES AND A GLOSSARY

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THIRD EDITION

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## PREFACE TO THE THIRD EDITION

During the last fifteen years or so, the Arabic Reader by Yellin and Billig has been used in many universities as a means of initiation into classical Arabic. When the second edition went out of print, I consulted with colleagues in other Oriental departments as to whether they recommended a reprint of the book. The response to this proposal was so widespread and enthusiastic that steps for a third edition were immediately taken. Apart from the correction of a few mistakes in the text and in the notes, this book is an exact reprint of the second edition. Some colleagues made suggestions for additions, and I wish to express my gratitude for the thought given to this matter. I refrained from making changes simply because I believe that the edition as it stands exactly serves its purpose.

This book aims to develop in the beginner the faculty of mastering an Arabic text with the aid of a glossary and to attain fluency in reading Arabic. The shortness of the texts selected, the repetitiveness of the frequency-tested vocabulary, and the carefully graded progress with regard to grammar enable the student who has had only one semester of three hours a week of Arabic to plunge immediately into the reading of genuine Arabic texts and thus to become familiar with the specific ways of a language which is so different from his own.

Yellin-Billig is a book for beginners. Some colleagues thought that the authors have made it too easy for the student by providing him with a full glossary and partial vowelization throughout the book.



However, experience shows that the beginner is unable to use an Arabic dictionary before he has studied the verb in full, and if he is to master a text independently, he must be provided with the necessary reading aids. The emphasis in Yellin - Billig is on self-reliant preparation and the homework of the student.

It has been suggested that the notes be expanded by including references to a grammar; however, no standard grammar is in general use today. Moreover, in most cases where the texts present any grammatical difficulty, the authors provided the necessary explanations. Naturally, the individual teacher will refer his students to the grammar used in his class, whenever they should encounter an unfamiliar expression.

As to the subject matter contained in the Reader, we have to remember that Yellin-Billig is a primer and not a source book, although it is selected entirely from original Arabic writings. The teacher readily may use the texts to expand on the historical, literary, and religious topics treated therein. Concerning the authors of the selections, the students should be referred to "A Literary History of the Arabs" by R. A. Nicholson, or to "Arabic Literature" by H. A. R. Gibb, with appropriate further illustrations provided by the teacher.

Those Oriental departments which teach Arabic during the first two years with the help of a Reader in modern Arabic, could use Yellin-Billig with great profit as a text to be read by students at home. Once a week would be sufficient for checking and reviewing in class. If this were done in the second term of the

second year, the students would be better prepared to take up the study of classical texts in the third year.

The attention of the students should be drawn to two minor peculiarities of the generally beautiful and easily readable type. The combinations *bm*, *nm*, etc. (as in *numayr*, p. 83, 1.2), is taken by the beginner sometimes as 'ayn, and the sign *waṣla* as *ḍamma*.

As stated in the preface to the second edition, the student is advised, while preparing his assignment, to consult the notes after a first cursory reading of the text and before proceeding to a more thorough study with the aid of the glossary.

May, 1963

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## PREFACE TO THE SECOND EDITION

'Yellin-Billig', as this book is called in Palestine, has been a school text-book for many years, as well as the official subject of study by Government officers who wish to take the Government's language examination. However, although an abridged Hebrew edition was published some years ago, the English edition has gone out of print. At the wish of many, Mr. W. J. Farrell, the former Director of Education, who had always taken great interest in the study of classical Arabic, decided to arrange for a new edition and asked me to revise the book and supervise its publication.

Since 1931, when the appearance of this reader marked a new phase in the teaching of Arabic as a foreign language, many other Arabic text-books have been published in this country, and much has been learned about the aims, methods and technique of the study of that difficult language. A survey of this development may be found in my booklet 'On the Teaching of Arabic', published in 1946. 'Yellin-Billig', however, has by no means become obsolete. Although strictly classical and 'Islamic', i. e. confined to reading-matter concerning the Moslem religion and ancient Arab civilization, it applies to this material the methods of modern language study. The vocabulary is therefore restricted; words and grammatical forms recur frequently; progress is carefully planned and gradual, although there is also a great variety of reading-matter.



As it stands, the book is complete in itself. Therefore, apart from a few corrections and minor alterations and the addition of one passage, the original text has been retained. The glossary has been revised and supplemented. More than a hundred notes have been added to facilitate the reading of the text in general and what appeared to be simple passages in particular. For it is well-known that a classical Arabic phrase, although composed of simple words, often constitutes a puzzle or a pitfall to the modern reader — one may add, sometimes even if Arabic is his mother tongue. The student is advised, after a first cursory reading of the text, to consult the notes, **before** proceeding to a more thorough study with the aid of the glossary.

Avinoam Yellin and Levi Billig, who formed a close friendship while studying Arabic at Cambridge, were both victims of the disturbances of 1936—9. Levi Billig was killed on the 20th August 1936 and Avinoam Yellin on the 23rd October 1937. It could be fittingly said of them that, united in love during their lives, in their deaths they were not divided.

My thanks are due to Dr. Meir Martin Plessner, who helped in the reading of the proofs and made valuable suggestions.

Jerusalem, 1948

S. D. GOITEIN  
Senior Education Officer

## PREFACE TO THE FIRST EDITION

In compiling this book we have followed certain principles, which are as follows: —

- (1) The vocabulary is restricted so that the number of roots, excluding proper names, does not exceed 700. In practice, however, the number of the words is much greater than that of the roots, for in Arabic the root lends itself to various word-formations.
- (2) We have as far as possible chosen such words as are in frequent use in Arabic literature; but in some cases the avoidance of the unfamiliar word would have meant a mutilation of the text, and we have let it stand.
- (3) Difficult grammatical forms are avoided wherever possible; but here again limits have been set by the difficulty of a rigorous application of the principle, and in the notes we have been able to draw attention to special forms and usages. The text is vocalised almost completely as far as p. 1.; but in the later parts the student is gradually familiarised with an unpointed text.
- (4) In arranging the order of the pieces, some attempt has been made to bring into proximity fresh words or forms in such a succession of occurrences as might help the student to memorise them. This method has led us to introduce simplifications in the original texts that can be justified only by their educational value. These changes consist chiefly in the use of synonyms and in the omission of difficult expressions.



Many of the sections deal with some side of Moslem culture and tradition — religious, historical or literary.

In the first part of the book (pp. 1—18) we have ignored the chronological order that might be expected from the subject matter of the chapters, for the reasons above stated. In the second part, the order is in the main chronological: the Jâhiliyya, Muhammad and his time, the first Caliphs, the Umayyads and the later periods.

This book is the first fruits of the recommendations of a Committee of Teachers of Arabic in the Hebrew Secondary Schools in Palestine, to which we were co-opted as members. We desire to thank Dr. A. Biram, the Principal of the Hebrew Secondary School, Haifa, for his encouragement and help; and Messrs. Brill of Leyden, for their permission to use Ya'qûbi's Ta'rîkh.

A. Y.

L. B.

Jerusalem, 1931.



## LIST OF AUTHORS

- 1) **Bukhâri** — (d. 870) (\*); compiler of a corpus of traditions, called *الصحيح*.
- 2) **Ibn Battûta** — a well-known Moslem traveller of the 14th century.
- 3) **Ibn Jubair** — an earlier traveller (11th century).
- 4) **Shahrastâni** — (d. 1153); author of a work describing religious sects, called *كتاب الملل والنحل*.
- 5) **Tabari** — (838-923); a great Arabic historian.
- 6) **Ibn at-Tiqtaqâ** — author of the historical work called *al-Fakhri* (written 1302).
- 7) **Ibn al-Qifti** — (d. 1278); wrote the *تاريخ الحكماء* on the biographies of physicians and learned men.
- 8) **Abu l-Faraj Isfahâni** — (d. 967); composed the 'Book of Songs' *كتاب الاغانى*, a collection of Arabic poetry and belles lettres.
- 9) **Mas'ûdi** — (d. 956); historian and geographer. His chief work is the *مروج الذهب*.
- 10) **Ibn Hishâm** — (d. 833); author of the earliest extant 'Sîra' or Life of Muhammad.
- 11) **Ya'qûbi** — (end of 9th cent.); historian and geographer.
- 12) **Yâqût** — (1179-1229). Compiled a geographical dictionary.

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(\*) All dates given in this list are A. D.

## NOTES (1)

Roman numerals indicate the chapters in the text. Notes on special points or passages, marked with Arabic numerals in the body of the text, are given the same numerals according to the sequence of the chapters.

I. The commencement of the Moslem era is determined by the 'Flight' of Muhammad from Mecca to Medina (622 A. D.).

II. مَنْ أَحَقُّ بِحَسَنِ صَحَابَتِي 'who is most deserving of my closest friendship?'

V. Moslem tradition has various accounts of similar signs that foretold the coming of the prophet.

p. 3, l. 3 فِي مَالِهَا 'to do business with her money'.  
قَبْلَهُ 'He agreed to her proposal'.

VI. Muhammad, in his fortieth year, began to wander alone among the mountains near Mecca; he saw visions and received revelations (the Qur'ân) through the archangel Gabriel. Moslems regard the Qur'ân literally as the word of God.

VII. Battle of Uhud 3 A. H. Enemies of Muhammad belonging to the tribe of Quraish attacked the Moslems and defeated them. The Moslems looked upon their slain as martyrs who had died for their religion, and Uhud gained their special affections.

VIII. رَبِّ (١) shorter form for رَبِّى in the vocative.

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(1) Proper names, of men or places, mentioned in the text are explained either in the Glossary or in these notes. No explanation is given in either place where none is necessary, or where the name is not thought important enough.



- (٢) used as the vocative of الله.
- p. 5, l. 3 احب ارضك الي 'the place I love best'.
- IX. (٣) فاجبه 'therefore do thou, Gabriel, love him'.
- X. p. 5, l. 14 التي يخرج منها الخ 'of which the whole numeral system is made up'.
- XII. (٤) سَلَّنِي, root سأل; أعطك, root عطا. A verb that follows closely upon an imperative (سَلَّنِي) is put in the jussive (اعطك).
- (٥) لك ذلك : 'this is granted to you'.
- XIII. Pelusium, an extinct city in the Nile Delta, is ascribed to الفرما (i. e. Philemon, one of Alexander's generals).
- (٦) 'I have built a city that is in need of God, but that can dispense with men's help'.
- XIV. p. 8, l. 3 بعده 'after his death'.
- l. 6 امر 'the matter, i. e. the future'.
- XV. الافرنج, the Franks (the name given to Europeans in Arabic since the time of the Crusades).
- صلاح الدين, the famous Saladin; he founded the dynasty of the Ayyûbids.
- XVI. See notes to Ch. VI.
- p. 9, l. 12 امره 'his matter, i. e. his mission'.
- لأريد 14 'I certainly wish' (emphatic ل).
- Khadija feared that speaking about his visions was likely to harm the Prophet.
- (٧) : عشر ليال بقين, short for عشر بقين من شهر رمضان 'when ten nights remained of the month of Ramadân', i. e. on the 20th of the month.
- (٨) i. e. the first verse of Sura 96 (see Ch. XLIV of this book).
- XVII. p. 10, l. 8 على راسه 'behind him'.
- ل. 10 جواريه 'his slave-girls' (root جرى).



l. 12 ما يعلمك 'how do you know'.

XVIII. The first Sura, frequently used by the Moslems in their prayers. The verses are rhymed.

p. 11, l. 2 بِسْمِ 'In the name of' (root سَمِيَ).

l. 4 نَسْتَعِين see under root عَوَن.

l. 5 اِهْدِنَا see under root هَدَى.

l. 6 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ 'of those with whom you are not angry'.

XIX. Sura 97.

p. 11, l. 9 اَنْزَلْنَاهُ 'We (God) revealed it (the Qur'ân)'.

لَيْلَةِ الْقَدْرِ 'The night of the Divine Decree', one of the last ten nights of the month Ramadan.

مَا اَدْرَاكَ 'how do you know' (literally: 'what made you know'; root اَدْرَى).

l. 10 تَنْزِيلٌ = تَنْزَلُ.

l. 11 مِنْ كُلِّ اَمْرٍ 'with all His orders'.

XX. (٩) see glossary under وَصَلَ.

XXI. Anas, one of the earliest authorities for Moslem religious tradition.

p. 13, l. 5 فَبِالَّذِي 'In the name of Him who'.

l. 10 سَنَنًا 'every year' verbally: 'in our year'.

l. 12 الْبَيْتِ 'the Ka'ba'.

l. 14 عَلَيْهِنَ 'to these commandments'.

(١٠) the ل in لَئِنْ and in لِيَدْخُلْنَ is for emphasis (التوكيد); the ن at the end of لِيَدْخُلْنَ denotes the "energetic" form of the verb.

XXII. Yathrib was the older name of Medina (الْمَدِينَةُ, the City par excellence). For the second part of this chapter cf. the story of Saul and Agag (I Sam. 15).

p. 14, l. 3 الْعَالِيقِ Amalek.

l. 5 مُوسَى بْنِ عِمْرَانَ Moses (the son of Amram).

l. 13 *فيري* (root *رأى*) 'and he will decide upon his fate'.

p. 15, l. 10 *نحو* see under root *نواحي*.

l. 12 the three tribes mentioned were Jewish.

XXIII. The Umayyad dynasty, founded by Mu'âwiya, lasted 661–749 A. D.

p. 16, l. 7 *وذلك* 'and that happened'.

XXIV. The 'Abbâsid dynasty lasted 749–1258 A. D., but it gradually became weaker from the middle of the 9th century onwards. 'Abbâs was the uncle, and 'Abd al-Mutalib was the grandfather, of Muhammad.

p. 16, l. 9 *أوائل* 'the beginnings.'

p. 17, l. 1 *باع* (بيع) see under root *بيع*.

XXV. l. 10 *بنواحي* cf. p. 15, l. 10.

l. 11 Kufa was founded early in the first Moslem century.

p. 18, ll. 8–9, the 'ism' is a man's name, the 'kunya' his name of honour (with *أبو* or *أُمّ*), and the 'laqab' his nickname.

l. 10 *اللهم* see note to Ch. VIII (٢).

l. 13 *مقلاس* an equivalent of Nicholas.

p. 19, l. 4 *وأنا صبي* 'when I was a boy'.

XXVI. *الخزر* the Khazars. *الصقالبة* the Slav peoples.

(١١) The vocalisation of *يلك* is uncertain. *باك* the Turkish title Bey. *Yâjûj* and *Mâjûj* i. e. Gog and Magog; see also p. 42, l. 10.

p. 20, l. 14 *لركوبه* 'as soon as he mounted his horse'.

XXVII. p. 21, l. 14 *مفرقة* 'causing discord', a play upon the word *افريقية*.



p. 22, l. 6 على كثير... 'on condition that they would pay a high tribute in gold, if he left their country'.

XXVIII. The first part of this chapter is founded on Sura 6 vv. 74-80. نمرود Nimrod.

p. 23, l. 1: from Sura 6 v. 77. For لا كونن and لن see Ch. XXI, note (١٠).

l. 11 رجل قد ولد له 'a man who already had children'.

l. 13 Minâ is a place near Mecca that is visited by the pilgrims; see Ch. LXVII.

l. 16 فلما أصبح إبراهيم صار translate: 'When it was morning, Abraham went...'

(١٢) يا أبت the form أبت is sometimes used in the vocative for أبي; for the shortening of the ي in the first person see Ch. VIII, n. (١).

p. 24, l. 2 الأموريون i. e. the Amorites. An allusion to 'the land of Moriah' (Genesis, Ch. 22, v. 2).

XXIX. Five passages from the Qur'ân: 1. Sura 14, 4.— 2. Sura 11, 25 and 26. — 3. 11, 50. — 4. 11, 61. — 5. 14, 5. According to the Moslems Noah, Abraham, Isaac, Moses, etc. were prophets, and legend ascribed the prophetic office also to the Arabs Hûd, who was sent to the tribe of 'Âd, and Sâlih, of the tribe of Thamûd.

p. 24, l. 5 من رسول 'any prophet'.

l. 8 اني these are the words of Noah.

l. 11 اخاهم '(We sent) their brother.'

يا قوم see Ch. VIII n. (١).

p. 25, l. 3 ان 'saying to him'.

XXX. A selection from Sura 12, 4-5 and 7-12. يا أبت see Ch. XXVIII n. (١٢).



p. 26, l. 1 *أَرْسِلْهُ يَرْثُ* see Ch. XII n. (٤) for the use of the jussive.

XXXI. The Banu Ghassân formed an Arab kingdom in the lands bordering on the Byzantine Empire, to which they were subject, in the period preceding the rise of Islam. The Azd was a great Arab tribe. *تَفَرَّقَتْ*, the names of tribes are treated as feminine, so *فَصَارَتْ غَسَّانٌ*. Salih was a tribe.

p. 26, l. 7 *أَنْ يَدْخُلُوا* 'to join them on the same conditions of allegiance to the Byzantine king as the tribe of Salih observed'.

(١٣) i. e. with all privileges and obligations.

*أَنْطَاكِيَّة* i. e. Antioch.

XXXII. *دَحَّانٌ* was a minstrel; he lived during the reign of Walid (apparently Walid I).

p. 27, l. 11 *وَكُنْتُ لَا أَزَالُ* 'I was in the habit'.

p. 28, l. 5 *شَيْئًا لِلدَّحَّانِ* 'something composed by D.'.

(١٤) 'as one speaking in jest'.

(١٥) the noun after *هَلَمْ* is in the accusative, i. e. 'bring an inkwell and paper'.

l. 15 *سَأَلَ* see under root *سأل*.

(١٦) *أَصْبَتْ* passive of the fourth form of *صوب*, with the meaning: I suffered the loss (of two camels).

(١٧) *أُوجِدَ* passive of the first form of *وجد*.

p. 29, l. 14 *فَيَسْأَلُ عَنِّي* 'which would have enabled him to ask about me'.

(١٨) the *wâw* in *أَوْ* and in *أَوْذَلِكَ* separates the interrogative *إِ* from the word following it, and is used for vividness.

XXXIII. *البرمكي* of the Persian family of the Barmecides; this family gave a succession of vezirs to the

'Abbâsids: Khâlid, his son Yahyâ, and his grandson al-Fadl. Is-hâq of Mosul and his father Ibrâhîm were in turn musicians at the Court of the 'Abbâsid Caliphs (al-Mahdi and Hârûn al-Rashîd).

p. 31, l. 2 فدع see under root ودع.

p. 32, l. 4 وسأقترح عليه '(In exchange for my service to him) I shall ask him to buy me that girl'.

XXXIV. ابن سريج, a well known musician.

p. 34, l. 3 يريدون مكة 'on their way to Mecca'.

l. 9 هاتي is the imperative (f.) of the fourth form of أتى.

XXXV. Mûsâ b. Maimûn, i. e. Maimonides, the famous philosopher.

p. 35, l. 1 قرأ علم الاوائل 'He studied the science of the Ancients (the Greeks)'.

l. 3 Fustat, from the Latin fossata, 'camp', is the name of Old Cairo.

l. 4 العلوية i. e. the Fatimids, who claimed descent from Fâtima, the daughter of Muhammad and the wife of 'Ali, the fourth Caliph.

XXXVI. Much of this chapter is a translation of parts of Plato's Phaedo.

(١٩) فاذن i. e. Phaedo.

(٢٠) refers to the ship that was sent annually with gifts to the sanctuary at Delos.

p. 36, l. 8 وكانوا 'And it was their custom'.

(٢١) i. e. he discoursed on the nature of the soul.

p. 37, l. 7 اقريطون i. e. Crito, mentioned in the dialogue.

l. 10 كل من هو مني 'every one who follows me'.

XXXVII. العيسوية a Jewish sect named after its founder, the pseudo-Messiah Isaac b. Jacob Obadiah, known as Abû



‘Isâ. He was nicknamed in Hebrew ‘ôbêd elohîm, which in the text is given in Arabic transcription عوفيد الوهيم, and which means ‘worshipper of God’.

p. 39, l. 5 الحمار see Ch. XXIII.

l. 11 بني موسى ‘the Sons of Moses’, legendary remnants of the Children of Israel living beyond the Great Desert (الرمل).

XXXVIII. إيوان كسرى the famous palace of the Persian kings, which was considered by the Arabs to be one of the wonders of the world. It was at Madâ’in near Baghdad. Its ruins are one of the most notable antiquities of Iraq.—  
 خالد بن برمك cf. the notes to Ch. XXXIII.

(٢٣) Verbally: You disregard everything except your bias for Persian nationalism, i. e. ‘Your advice is inspired by national feelings’.

XXXIX. The passage from the Qur’ân is from Sura 18, 83-90. 92-95. ذو القرنين: according to some commentators on the Qur’ân he is to be identified with Alexander the Great, but some Moslem authorities deny this.

p. 41, ll. 11-12 وآتينا آخ i. e. ‘We enabled him to do as he wished and he went his own way.’

p. 42, ll. 1-2 اما ان تعذب ‘You have the choice either of punishing them (for their infidelity) or of treating them kindly (in order to win them over to the true faith)’. Alexander the Great is conceived as a champion of the true religion.

l. 6 and 8 ثم اتبع سبيلها ‘Then he followed his way’; see above p. 41, l. 12.

l. 12 فاعينوني see under root عون.

اجعل for the use of the jussive after the imperative (فاعينوني) see Ch. XII, note (٤).



XL. p. 43, l. 5 *في القضاء... والخطابة* 'he acted as a qadi and as a preacher'.

(٢٤) *يَنْتِه* the 8th form of *نَهَى* in the jussive. —  
i. e. Suez.

(٢٥) *ثَلَاث* three nights.

XLI. *ماردين* Mardin, now in Turkey.

(٢٦) *لَا بِأَسْ عَلَيْكَ* for *لَا عَلَيْكَ* 'no harm will come to you'.

XLII. *صيدا* Sidon.— p. 46, l. 6 sqq. *شعيب* Jethro; *روئيل* Reuben.

XLIII. The verses are in rhyme. In *والتين* and the following nouns, the waw is used to express the oath (as in *والله*).— *سين*, Sinai. Verse 3 refers to Mecca and its precincts.

XLIV. Cf. the notes to Ch. XVI; the verses are in rhyme.

∴

Chapters XLVI-LIII deal with the period preceding Islam, i. e. the *Jāhiliyya* or Time of Ignorance.

XLVII. *Samau'al b. 'Ādiâ*, the well-known Jewish-Arab poet of pre-Islamic times. His castle, *Ablaq*, was at *Taima*, north of *Medina*.

p. 49, l. 13 *سَقَى* see under root *سقى*.

p. 50, l. 2 *لَا سَلَامَةَ* 'because he gave up his son'.

*خَوْن* see under root *يَخْن*.

l. 4 *يَرِيدُ قَبْصَر* 'on his way to the Byzantine emperor'.

l. 14 *أَتَسْلِمُ مَا قَبَّلَكَ* 'Are you prepared to deliver up that which has been entrusted to you'.

l. 15 *مَأْنَاكَ* : *مَأْنَاكَ بِهِ* 'do to him as you desire'. *مَأْنَاكَ*, in the accusative, is used as though *أَقْبَلَ* preceded it.

XLVIII. *Hira*, the seat of the *Lakhmids*, who ruled

there on behalf of the Persian kings. Near it Kufa was built later on.—Both al-Mundhir and an-Nu'mân are names that occur repeatedly in the lists of the Lakhmid kings.

p. 51, l. 8 **وكان يأتيهم...** 'And as often as a man from the Ma'add (see Glossary) tribes visited them, they used to honour him'.

l. 11 **لا يقولون** 'because they (the poets) would perpetuate their praise and memory'.

XLIX. al-Mutalammis was the uncle of Tarafa; both were poets of the sixth century. Tarafa lost the favour of the king of Hira, whom he had insulted in his verses.

It is to be noted that in the Jâhiliyya very few indeed were able to read and write.

(٢٧) **هجا** is the verbal noun (root **هجو**), which here governs the accusative (**عمرًا** acc. of **عمر**).

p. 52, l. 2 **ولا مال قبلي** 'I have no money at hand'.  
**لكما** 'on your behalf'.

L. 'Adi b. Zaid, a Christian Arab poet, of Hira.

(٢٨) **اهل بيت** the kings of Hira, like their masters, the Persian kings, collected the sons of the nobility to their court and allowed them to be educated together with their own children.

p. 53, l. 9 **الا ما كان من** 'with the exception of'.

l. 14 **هل تكفوني العرب** 'will you be able to keep on my behalf the Arabs in check?'

p. 54, l. 4 **راج** (see under root **رجو**) 'I entertain great hopes for you' (namely, that you will become king).

l. 8 **هل تكفوني ما كنتم تكفون** 'will you be able to keep (the Arabs) under control for me, as your family did before?'

l. 15 **ملكاً** 'after having been crowned king'.



عدي بن اوس: the subject is فامر.

p. 55, l. 2 ... ولولاه ... 'and that it was he who had appointed him and but for him, he would never have become king'.

p. 56, l. 1 the brother of 'Adi told the Persian king's messenger to go first of all to 'Adi, before handing the letter to the King of Hira.

LI. Tubba' was the appellation of the old kings of Yemen.

p. 57, ll. 7-8 refer to rites carried out by the pilgrims when visiting the Ka'ba.

LII. الحبشة the Abyssinians. Dhû Nuwâs was the well-known Jewish king of S. Arabia in pre-Islamic times. Najrân was then a centre for Christianity in the Yemen.

p. 60, ll. 1-2 i. e. better were it to be drowned than to be captive to an Abyssinian.

LIV. p. 61, l. 10 معادة see under root عدو.

l. 11 اول ما بعث 'at the very beginning of his prophetic career'.

p. 62, l. 10 Abû Tâlib was the uncle of Muhammad. He never adopted Islam, but nevertheless reared his nephew and protected him against his persecutors, while Abu Lahab (l. 13), another uncle of his, was his fiercest opponent.— after ف or و the ل that precedes the jussive is changed to ج.

l. 11 وليحكم في اموالنا 'and let him choose for himself whatever he desires from among our possessions'.

l. 12 لجمع الدنيا 'to hoard the good things of this world'.

LV. For Abû Tâlib, see the note on Ch. LIV.

p. 63, l. 7 وعدوا see under وعد.

LVI. (٢٩): 'I wish you would put the Qur'ân together'.

p. 64, l. 12 The Qur'ân is arranged so that the longer chapters (Suras) come first, and the shorter ones follow later on.

l. 13 وكتب في جمع... 'He gave written order that all other copies of the Qur'ân should be collected'.

p. 65, l. 2. ابن مسعود one of the 'Companions' of the Prophet, famous as an 'editor' of the Qur'ân.

LVII. ابن عباس was the cousin of Muhammad; he was one of the first commentators on the Qur'ân.

p. 65, l. 12 مفرقا The Qur'ân was revealed to Muhammad in fragments or single verses and not in complete chapters. Read سورة سورة.

p. 66, l. 3 فأتاهم بما ضل معه سحرهم 'he showed them such miracles, as proved their witchcraft worthless'.

l. 5 ابن see under فالان. In addition to having musical gifts, King David is described in the Qur'ân as a skillful armourer.

l. 11 The eloquent style of the Qur'ân is regarded by the Muslims as a miracle unattainable by human beings.

LVIII-LIX. These two chapters describe the wars of the Moslems with the Byzantines and the conquest of Palestine and Syria. The struggle for these lands commenced in the reign of the first Caliph, Abû Bakr, and ended in the reign of 'Umar, the second Caliph; Jerusalem (إيلياء from the Roman name Aelia Capitolina) was captured during the lifetime of 'Umar.

p. 66, l. 14 الأردن includes the district lying east and west of the Jordan.

p. 67, l. 6 فصل Pella in Trans-Jordan.



p. 68, l. 3 البرموك—near the Yarmuk the decisive battle was fought (August 636 A. D.)

l. 9 'Umar preferred Abû 'Ubaida to Khâlid, and credited him with the victory.

p. 69, l. 2, and p. 70, l. 4, الجابية—in the Damascus district. 'Umar came to al-Jâbiya, where he laid down the lines of the pacification of Syria and Palestine.

p. 69, ll. 4/5, فأتا جبلة... فقد كان — after أتما (meaning 'as regards') ف is put before the main clause (as here فقد). Jabala b. al-Aiham was of the kingly family of Ghassân, which was Christian, cf. Ch. XXXI. Yazîd b. Abî Sufyân, one of the generals, was the brother of Mu'âwiya, the founder of the Umayyad dynasty.

p. 70, l. 3 فشهدا الكتاب 'they witnessed the writing of the document'. See the following line.

LX. On the conquest of Egypt (19-20 A. H).

p. 71, ll. 9-10 the accusative in أموالاً and افتتاحاً is that of specification (تمييز), i. e. as regards the property and... the conquest.

l. 14 هون see under استعن.

LXI. (٣٠), cf. Ch. XVI, note (v).

p. 73, ll. 9-10. i. e. they were buried in Medina.

l. 11 صلى بالناس 'he led the congregation during the prayer', an office which, in the early days of Islam, was the prerogative of the Caliph or the governors.

p. 74, l. 5 يخرج to deal with public affairs.

l. 6 علي: 'fetch him to me'.

(٣١) 'should we not give the money to a man who comes to us with need greater than ours?'

p. 75, l. 5 رنق see under root رنق.

LXII. p. 75, l. 13 في الخراج 'for-failing to pay the tribute'.

p. 76, l. 2 الصدقة Jabala, as an Arab prince, hoped to be allowed to pay the "obligatory alms", like a Moslem, instead of the degrading poll-tax. See also above p. 69, l. 4.

l. 3 الجزية, the accusative depends on a verb that is understood from the context (آخذ). من هو على دينك i. e. the Christians.

LXIII-LXIV. On Mu'âwiya, the founder of the Umayyad dynasty; he reigned 661-680 A. D; his capital was Damascus.

LXIII. p. 76, l. 14 الصفائف see under root صَف.

(٣٢) 'May God do evil to Mu'âwiya, for he is the first to reduce the Moslem state to a monarchy'. The older Moslem hated him for this reason.

LXIV. 'Abdallâh b. 'Umar, i. e. the second Caliph's son.—Abu Tarîf was the kunya (see n. on Ch. XXV) of 'Adi b. Hâtim.

LXV. Jarîr and Farazdaq were two of the chief poets of the Umayyad period; the lampoons that they composed against each other are very famous. Jarîr belonged to the tribe of Kulaib, a branch of the Tamîm, to which Farazdaq belonged.

p. 78, ll. 8-9 see ll. 12-13.

(٣٣) an allusion to Jarîr, with a play on the name.

(٣٤) لِمَا هُوَ فِيهِ 'on account of the state of his feelings'.

(٣٥) اللَّهُ أَكْبَرُ reciting the formula يَكْبَرُ.

(٣٦) 'Lower your eyes (for shame), you that are of the tribe of Numair; to (the glories of) Ka'b and Kilâb you have not reached.' Numair was the tribe of رَامِي الْأَبَل.

(٣٧) i. e. 'get your stirrups ready'.

p. 81, l. 2 فَكَانَ لَا تَرْحَلُهُمْ 'And they departed instantly'.

LXVI. 'Abd al-Malik b. Marwân, the fifth Caliph of the Umayyads.



(٢٨) this is one of the ways of expressing surprise or admiration (تعجب) in Arabic.

(٢٩) cf. note on p. 69, ll. 4/5, Ch. LVIII-LIX.

(٤٠) cf. note (٢٦), Ch. LXV.

p. 83, l. 13 ثياب The Arabs used to honour poets with presents of garments.

LXVII. Description of Mecca and the forms of prayer in use in the first half of the 14th century. In this chapter the four orthodox schools (مذاهب) are mentioned: the Shâfi'i, the Mâliki, the Hanbali and the Hanafi, all of whom were named after their founders.

p. 84, l. 11 ومواضع ائمتهم 'the places where the leaders of each of the four congregations used to stand during prayer'.

l. 13 مقام ابراهيم 'The place of Abraham', a little building in the neighbourhood of the Ka'ba.

عَلَيْهِ السَّلَامُ i. e. م.

p. 85, l. 3 المشراب The place around the gilded spout of the Ka'ba is believed to be of particular holiness.

l. 5 الاربع Four of the five daily prayers were performed by the various congregations in the order described, while the prayer of the sunset was said by all the congregations at one and the same time.

l. 10 الركن العراقي the northern corner of the Ka'ba.

l. 11 المقام الكريم see note to p. 84, l. 13.

(٤١) ما طاف 'so long as people circumambulate this holy house', i. e. for ever.— When ما means 'so long as', the perfect may have the force of the continuous present or of the future.

p. 86, l. 12 الملك الناصر the Mamluk sultan of Egypt, who was the overlord of Mecca.

p. 87, l. 6 for Minâ cf. notes on Ch. XXVIII.

l. 9 إيقاد see under root وقاد.

LXVIII. p. 88, l. 5 نور الدين the famous Nur al-Din Zengi.

p. 90, l. 3 فماد... ذهباً 'It was converted into gold'.

l. 8 'Just as Ibrahîm b. Adham renounced the throne of Khorasan, thus I gave up the kingdom of the Maghrib and the art of alchemy.' Ibrahîm b. Adham lived at the end of the 8th century; he was of royal descent and a famous ascetic.

LXIX. On Jerusalem, Ascalon, Ramla, Nablus and Acre.

p. 92, l. 1 the acc. of زيتوناً is that of specification (تمييز); cf. the notes on Ch. LX.

l. 9 قسطنطينية i. e. Constantinople.

### Corrections and Additions

Page 3, line 11 المبعث read المبعث

" 52, " 1 (٣٧) " (٢٧)

" 65, " 1 والخل " والخل

" 69, " 6 الروم " الروم

" 74, " 4, 7, 11, 13 تشكون read تشكون



The Jews.	— يَهُودُ وَالْيَهُودَ	The Yarmuk river.	— الْيَرْمُوكَ
A Jew, Jewish.	— يَهُودِيَّ	Ease.	— يُسْرَ
Judaism.	— الْيَهُودِيَّةَ	Easy, scanty.	— يَسِيرَ
Joseph.	— يُوسُفَ	Jacob.	— يَعْقُوبَ
Day.	— يَوْمَ جِ أَيَّامَ	Waken.	— يُقْظَ 4 (أَيْقَظُ يُوقِظُ)
To-day.	— الْيَوْمَ	Right hand.	— يَمِينَ
Then, on that day.	— يَوْمَئِذٍ	Yemen.	— الْيَمَنَ
A Greek, Greek.	— يُونَانِيَّ	Yemenite, Southern.	— يَمَانِيَّ

Authorised, agent, representative. — وَكِيل	6 be humble.
Bear (children). — وَلَدَ - (يَلِدُ)	Place. مَوَاضِعُ مَوَاضِعُ
Child. وَلَدَ جِ أَوْلَادُ وَوُلْدُ	Arrange to — وَعَدَ 8 (يَعِدُ) meet.
Be in — وَلِيَ - (يَلِي) وَلَايَة	Embassy, visit. — وَفَادَة
charge (of a province); act as governor; 2 (وَلَى) appoint as governor or commander over (with two accus.).	Faithfulness to a — وَفَاء promise.
Authority, reign. — وَلَايَة	More or most loyal. أَوْفَى
Governor. — وَالِي	Time. — وَقْتُ جِ أَوْقَات
مَوْلَى جِ مَوَالِي، مِ مَوْلَاة	Kindle. — وَقَدَ 4 (أَوْقَدَ) لِيَقَادَا
Emancipated slave (belonging to the peoples subjugated by the Arabs); lord, master.	Fall, come to — وَقَمَ - (يَقُمُ) pass, be.
(Used with suffixes, — وَنَحَ e. g. وَنَحَكَ, interjection denoting surprise or pity).	Battle. — وَقْعَة
	Stand; endow — وَقَفَ - (يَقِفُ) for religious purposes.
	Religious — وَقَفَ جِ أَرْقَافَ endowment.
	The day of — يَوْمُ الْوَقْفَةِ halting at 'Arafa (a rite of the Meccan pilgrimage).

ي

Orphan. — يَتِيم	O! (used before nouns — يَا in the vocative).
Hand. — يَدَ جِ أَيْدٍ	To despair. — يَسَّ
In your presence. — يَنْ يَدَيْكَ	Ruby. — يَاقُوت
At your service.	



He.	هُوَ -	They.	هُمْ -
Make a th. appear 2	هُون -	Lofty aspiration.	هَيْئَة -
light to a pers. (عَلَى).		Mutter.	مَنْهَمَ (يَهْنَمُ) -
Easier, easiest.	أَفْوَنُ	Here.	هُنَا وَمَهْنَا -
She.	هِيَ -	There.	هُنَاكَ -
Temple.	هَيْكَل -	Indian.	هِنْدِي -
		These.	هَؤُلَاءِ -
و			
Behind.	وَرَاءَ -	And, also; when, while	وَ -
Go down, (يَرِدُ)	وَرَدَ -	(in circumstantial sen-	
arrive; come to (عَلَى).		tences); by (in oaths,	
Paper.	وَرَقَ -	e. g. وَاللَّهِ).	
Sheet of paper.	وَرَقَة -	Even though.	وَأِنْ -
Vezir.	وَزِير -	(see وَلِي).	وَأَلِي -
The middle.	وَسَطَ -	Leap, attack.	وَتَبَّ - (يَتَبُّ) -
(imper. يَصِفُ، صِفْ)	وَصَفَ -	Rely (بِ).	وَبَقَّ - (يَبْقُ) -
Describe.		Idol.	وَتْنُ جِ أَوْثَان -
Reach; (يَعْمَلُ) وَصُولًا	وَصَلَ -	Find.	وَجَدَ - (يَجِدُ) -
cause a pers. (أَوْصَلَ) 4		2 send (accus. or بِ) وجه -	
to reach (accus. and		5 direct oneself,	
إِلَى);		journey.	
be (إِصْلَاحًا) 8		Face, side, direction.	وَجْهَ -
joined.		One.	وَاحِدَ -
The connecting	صِلَة -	Alone, by himself.	وَخْدَهُ -
(of speech).		Wild beast.	وَخْشِ جِ وَخُوش -
Take (اسْتَوْصَى) 10	وَصَى -	Wild.	وَخْشِي -
good care of (بِ and خَيْرًا).		(imper. دَعُ، دَعُ)	وَدَّعَ -
Place, put, make; (يَضَعُ)	وَضَعَ -	Let alone, leave;	
		4 (أَوْدَعُ) deposit, deposit	
		as a trust.	

8 refrain from (with عَنْ).		Demolition.	نقض —
Noah.	نوح —	Part of a	نقض ج انقاض
Light.	نور —	demolished building.	
Fire.	نار ج نيران	Migrate.	نقل 8 —
Minaret.	منارة	Grievous.	نكر —
Shedding more light.	انور	Nimrod.	نمرود —
Reach for, seize.	نول 6 (تناول)	Day (as opposed to night).	نهار —
Sleep.	نوم —	River.	نهر
Dream.	منام	Forbid, prohibit ;	نهي —

A companion of the Prophet.	أبو هريرة —	4 cause to fall.	هبط —
Escape, flee.	هرب —	3 flee, migrate.	هجر —
Heraclius.	هرقل —	Flight (of Muhammad from Mecca to Medina). Migration.	هجرة —
Scoff at.	هزا 10 —	Satirise.	هجا —
Put to flight; flee.	هزم —	Satire.	هجاء
Hâshimites (Hâshim was an ancestor of Muhammad).	بنو هاشم —	More satiric.	افجى
Thus.	هكذا —	Demolish; 2 demolish violently.	هدم —
Interrogative particle (with negative : هلا).	هل —	Guide, lead on the right path.	هدى —
Perish, die.	هلك —	This.	هذام —
Come, here! Bring here!	هلم —	Tribe living in the vicinity of Mecca.	هذيل —
		Man belonging to this tribe.	هذلي —



Grow up; 4 create. —	نشأ -	Copper, brass. —	نحاس -
Give good advice to (ل); 10 take counsel with. —	نصح - نصحا	Ill-starred. —	نحس -
Help; 10 ask help of. —	نصر -	We. —	نحن -
"The Helpers" (of الأنصار Muhammad), the first Moslems of Medina. —	النصار	About. —	نحو -
Become a Christian. 5 نصر	نصر	Towards, about. —	نحو -
Christian. نصراني ج نصارى	نصراني ج نصارى	Side, district, region. —	ناحية ج نواح -
Christianity. النصرانية	النصرانية	(Coll.), palm-trees. —	نخل -
Look at (إلى); 8 wait for. —	نظر -	A palm-tree. —	نخلة -
The expected (Messiah). المنتظر	المنتظر	Regret (with على). —	ندم -
Appearance. منظر	منظر	Call 3 (نادى، يتادى) —	ندو -
Bestow kindness. 4 نعم	نعم -	to a pers. (acc). —	ندو -
Yes. نعم	نعم -	One who warns. —	نذير -
Soul, self. نفس ج أنفس	نفس ج أنفس	Dispute with one 6 —	نزع -
Be of use to. نفع -	نفع -	another. —	نزع -
Utility. نفع	نفع -	Descend to, —	نزل -
Advantage, منفعة ج منافع	منفعة ج منافع	encamp at, alight, besiege (على), be revealed (of the Qur'ân); 4 cause to alight, entertain, give lodging to, reveal. —	نزل -
a useful thing. —	منفعة ج منافع	Food given to —	نزل -
Expend on (على). 4 نفق -	نفق -	guest. —	نزل -
Expense. نفقة	نفقة	Dwelling, منزل ج منازل	منزل -
Be deficient, diminish; 8 lack. —	نقص -	house. —	منزل -
		Women. (root أنس). —	نساء -
		Attribute a th. to —	نسب -
		(acc. and إلى). —	نسب -
		Copy (of a book). —	نسخة -

Die; 4 put to death.	مَاتَ -	King.	مَلِكٌ ج مَلُوكٌ
Death.	مَوْتٌ	Kingship, sovereignty.	مُلْكٌ
Dead.	مَيِّتٌ ج مَوْتَى	Kingdom, country.	مَمْلَكَةٌ
(root وسم)	مَوَاسِمٌ ج مَوَاسِمٌ -	Cut short, inter-	مَقْشُورٌ -
Place (or time) of the meeting of the pilgrims in Mecca's periodical fair. Season.		rupted.	
Mosul.	التَّوْصِيلُ -	From, from among,	مِنْ -
A man of Mosul.	مَوْصِلِيٌّ	more than (with elatives).	
Property,	مَالٌ ج أَمْوَالٌ -	Who? Whosoever.	مَنْ -
wealth. money.		A place near	مِنْهَا وَمِنْهُ -
(see ولي).	مَوْلَى وَمَوْلَاةٌ -	Mecca visited by the pilgrims.	
(see موت).	مَيِّتٌ -	Since.	مُنْذُ -
Incline towards	قَالَ - مَيَّلًا -	The second 'Abba-	التَّنْصُورُ -
(with إِلَى).		sid Caliph.	
Mile.	مَيْلٌ ج أَمْيَالٌ -	Abstain from (with 8	مَنْعٌ -
		عَنْ).	
		Colt.	مَهْرٌ -
		Expert, adept, skilled.	مَاهِرٌ

ن

Pulpit.	مِنْذَرٌ -	(see نور).	نَارٌ -
Nablus.	نَابْلُسٌ -	(see انسان).	النَّاسُ -
2 draw ones attention to (acc. and عَلَى).	نَبِهَ -	Announce (بِ).	نَبَأَ 4 (يُنَبِّئُ) -
(see نَبَأَ).	نَبِيٌّ -	Prophet.	نَبِيٌّ ج أَنْبِيَاءُ
Star.	نَجْمٌ ج نَجُومٌ -	Prophecy.	نَبُوءَةٌ
Slaughter.	نَحْرٌ -	Wine made from dates.	نَبِيذٌ -



Go, walk.	— مَشَى -	When.	— مَتَى -
Egypt.	— مِصْرُ -	The like of, like.	— مِثْلُ -
Egyptian.	— مِصْرِيّ -	Like (prep.).	— مِثْلَ -
Go, pass.	— مَضَى -	Proverb.	مَثَلُ جِ امثال
take away with (with ب)		Insane. (root جَنَ)	— مَجْنُونٌ -
oneself.		Send reinfor- (أَمَدَ) 4	— مَدَدٌ -
The past.	الماضي	cements to (with accus.	
Rain.	— مَطَرٌ -	and ب);	
With, together with,	— مَعَ -	ask a pers. (اِسْتَعَدَّ) 10	
in addition to.		to send reinforcements.	
(see مَنِ).	— مَعَانٍ -	Duration, period.	— مُدَّةٌ -
The totality of N.	— مَعْدٌ -	Praise.	— مَدَحٌ -
Arabian tribes.		Praise.	— مَدَحٌ -
Cave.	— مَغَارَةٌ -	City.	— مَدِينَةٌ جِ مَدُنٌ وَمَدَائِنُ -
Mecca.	— مَكَّةُ -	Medina.	— الْمَدِينَةُ -
2 establish, make	— مَكَّنَ -	Imperative of أَمَرَ.	— مُرْ -
powerful ; 4 be possible		Pass by (with ب	— مَرَّ -
for a pers. (with the		or عَلَى).	
acc.); 5 be able to		A time.	— مَرَّةٌ -
deal with a th., get the		Sometimes.	— مِرَارًا -
mastery over (with مَنِ).		Harbour. (root رَسَو)	— مَرْتَبِيّ -
Fill.	— مَلَأَ -	Be ill.	— مَرِيضٌ - مَرَضًا -
Salt-dealer.	— مَلَّاحٌ -	Illness.	— مَرَضٌ -
Angels. (root لَأَكَ)	— مَلَائِكَةٌ -	Ailing.	— مَرِيضٌ جِ مَرَضِيّ -
Conquer, rule over,	— مَلَكَ -	Soup.	— مَرْقَةٌ -
reign ; 2 appoint a		The Messiah.	— الْمَسِيحُ -
pers. to be king ;		Refrain (with عَنْ).	— مَسَكَ 4 -
6 restrain oneself.		Poor, destitute.	— مَسْكِينٌ -

Give a nickname 2 لقب —  
to a pers. (with acc.  
of the pers. and ب  
of the nickname).

Nickname. لقب

Meet ; 4 throw. لقي —

But. لكن ولكن —

Not (with the jussive). لم —

When. لما —

Search for. لمس 8 —

(Used as a strong  
negative, with the  
subjunctive or the  
energetic). لن —

If, would that. لو —

If... not. لولا (لولا) —

were it not for him. لولاه —

Is not (used only in ليس —  
the perfect).

Night, eve. ليلة ج ليال —

By night. ليلاً

Soften. لين 4 (الآن) —

Hospital. مارستان —

(see اذن). مؤذن —

A hundred. مائة —

Drain, (root ميزاب (أزب —  
pipe.

that... not...).

Because. لأن —

Complaint. (root لوم) لائمة —

Delay, remain. لبث —

Put on (clothes); لبس —  
4 clothe.

Clothing. ملابس

Overtake, join (with لاقى —  
acc. or ب); 6 meet

each other.

Meat. لحم ج لحوم —

Piece of meat. لحة

Tongue, language. لسان —

(see ليس). لست —

Robber, bri- لص ج لصوص —  
gand.

Fix, attach. لصبق 4 —

Camel-load لعلبة ج لعلائم —  
of spices.

To play. لعب —

Game, play. لعب

That which ; so long ما —  
as.

What ? ما وماذا

Not. ما

Water. ماء



10 attain (the age of...).		Suffice for; (with كَمَى - two acc.) relieve a pers. of anything.
A group of N. Arabian tribes (of which Quraish was a part).	كِنَانَةٌ -	Sufficiency. كِفَايَةٌ
Synagogue, church.	كَنِيسَةٌ ج كِنَائِسُ -	Crown. كِل 2
Name of honour	كُنْيَةٌ -	All. كُل
formed with أُم or أَبُو followed by the name of a son or daughter).		Whensoever. كُنَّا
Be on the point of doing a th. (followed by another verb in the imperfect).	كَادَ -	Both of them. كِلَاهُمَا -
Star.	كَوْكَبٌ -	By no means. كَلَّا -
Be, exist.	كَانَ -	Dog. كَنَابٌ -
Place.	مَكَانٌ	2 speak to ; كَلِمَ -
How ?.	كَيْفَ -	5 (with بِ) speak about. كَلَامٌ
		Speech, discourse. كَلِيمُ
		Epithet of Moses (who spoke with God). كَمَ -
		How much. كَمَا -
		As. كَتَلَ -
		Be complete ; كَتَلَ -

ل

(used to strengthen the force of a word or phrase to which it is joined).	لَ -	To, belonging to (with pron. suffixes), on (of time), because of.
(for لَإِنْ).	لَئِنْ -	(used with the hortative of the third person).
Not, no.	لَا -	In order that (with the subjunctive).
Pearl.	لَوْزٌ -	
(for لَإِنْ in order	لَئِنْ -	

Place. مقام  
Place or time of abode. مقام  
People, tribe, a party قوم  
of men, enemy.  
North-Arabian tribe. قیس  
The Byzantine قیصر  
emperor.

Remain, stay (أقام إقامة) 4  
at a place; set up (with  
acc.); besiege a place  
(with علی).

Hold oneself (استقام) 10  
erect, be straight, firm.

ك

titude.  
The greater part. اکثر  
Much, many. کثیر  
Elativ of کثیر. اکثر  
So. کذا  
Such and such موضعی کذا  
a place.  
Speak falsely to. کذب  
2 and 4 honour, res- کرم  
pect.  
Nobility, generosity. کرم  
Noble, generous. کریم  
Elativ of کریم. اکرم  
Dislike. کره  
Be broken. کسر 5  
Chosroes کسری ج آلا کاسره  
(name of the King of  
Persia).  
The Ka'ba. الکعبة  
Infidel. کافر ج کفار

Like, as. ک  
As though. کان و کانت  
Praise God. کبر 2  
(i. e. say الله اکبر).

Great, impor- کبر ج کبار  
tant.

Write; write to کتب  
a pers. concerning a  
th. (with إلى of the  
pers. and ب of the th.).

Book, letter. کتاب ج کتب

The Qur'an. الکتاب

Secretary, کاتب ج کتاب  
author.

School. مکتب

Conceal. کتم

Be numerous. 2 کثر

and 4, do in full  
measure or often.

Abundance, mul- کثرة



Be few, be scarce. قَلَّ -  
(قَلَّ مَا رَأَى he had sel-  
dom seen).

Little, few. قَلِيل

Elativ of قَلِيل أَقْلُ

Heart, mind. قَلْب ج قُلُوب -

(With acc. of pers. 2 قَلَد -

and السِّيف) gird a pers.

with a sword.

Pen. قَلَم -

Cap, hat, hood. قَلَسُوْة -

Moon. قَمَر -

Lamp. قَنْدِيل ج قَنْدِيلُ -

Power, قُوَّة (قَوِي root) -

might.

Bow. قَوْس -

Say (used with قَوْلًا -

قَوْلًا when the speaker's

words are quoted verb-

atim; with اِنْ it means:

think, suppose).

He is or was named يُقَالُ لَهُ -

(such and such).

Saying, speech; belief. قَوْل

Rise. قَامَ -

Raise, cause (قَوْمٌ ثَقَوِيًّا) 2

to stand erect.

An Arabian tribe قُرَيْش -

(to which Muhammad

belonged).

Paper, scroll. قُرْطَاس -

Horn. قُرْن -

(see قُرْن). قُرْنِ الْقُرَيْنِ -

Village. قَرْيَة ج قُرَى -

Be, become hard. قَسَا -

Hard. قَاسٍ -

Constantinople. قُسْطَنْطِيْنِيَّة -

Relate, tell to a pers. قَسَّ -

(with عَلَى).

Intend, direct one's قَصَدَ -

course to (with acc. or

إِلَى or ل).

Castle. قَصْر -

Short. قَصِير ج قِصَار -

Give judgment قَضَى - قَضَاء

(قَضَى in favour of a pers.,

عَلَى against a pers.);

be a qadi.

Judge, qadi. قَاضٍ ج قُضَاة

Never (with preceding قَطْ -

negative).

Cut, sever. قَطَعَ -

Sit. قَعَدَ -

Capital (of a country). قَاعِدَة -

Lock (a door). قفل 4 -

Jerusalem.  
 Come, arrive; قَدِمَ - قُدُومًا -  
 2 and 4 bring forward;  
 2 (with acc. and عَلَى)  
 cause a person to take  
 precedence of another;  
 5 advance.  
 Vanguard. مُقَدِّمَةٌ  
 Acknow- قرر (أقر 4 إقراراً) -  
 ledge, confess (with ب).  
 Read; study قرأ - قِرَاءَةً -  
 under a teacher (with  
 عَلَى).  
 Reading, manner of قِرَاءَةٌ  
 reading or reciting the  
 Qur'ân.  
 Qur'ân. قُرْآن  
 Be near, be near to قَرُبَ -  
 (with مِنْ); 2 bring near.  
 Near, near to (with قَرِيب  
 مِنْ).  
 The nearest way to مَقَرَّبَةٌ  
 a place.  
 Demand importu- فرح 8 -  
 nately of a pers. (with  
 acc. of the th. and عَلَى  
 of the pers.).

(money); (pass.) die.  
 Receive; 2 kiss; 3 be قَبِلَ -  
 opposite to; 4 advance  
 towards (with عَلَى); 10  
 face.  
 Before (prep.) قَبْلَ وَمِنْ قَبْلَ  
 Before (adv.). قَبْلُ وَمِنْ قَبْلُ  
 On the part (قَبْلَ) مِنْ قَبْلِ  
 of; with.  
 The side facing Mecca. قِبْلَةٌ  
 Turned towards قِبْلَتِي  
 Mecca.  
 Towards. قِبَالَةٌ  
 Tribe. قَبِيلَةٌ ج قَبَائِلُ  
 Slay; 3 fight; 8 قَتَلَ - قَتْلًا -  
 fight with one another.  
 Particle preceding the قَدْ -  
 perfect-used to denote  
 the pluperfect, or the  
 graphic perfect.  
 Be able to do a قُدِرَ -  
 thing, have power  
 over (with عَلَى).  
 Power, ability. Divine قُدْرَةٌ  
 decree.  
 Rank, degree. قَدَرٌ أَقْدَارُ  
 Jerusalem. الْقُدْسُ الشَّرِيفُ -  
 يَتُّ الْقُدْسِ وَالْبَيْتُ الْمُقَدَّسُ  
 Temple of Jerusalem,



one who has an elegant style.		Young man.	فَتَى -
Separate, divide.	فَصَلَ - فَصْلًا	Commit a crime.	فَجَرَ -
Silver.	فِصَّة -	Dawn.	فَجْر
Put to shame.	فَضَحَ -	Name of a famous battle in pre-Islamic times (see Ch. LIII).	الفَجَار
Prefer a pers. to another (with acc. and عَلَى).	فَضَلَ 2 تَفْضِيلًا -	Rival, contend with; 6 vie one with the other in boasting.	فَخَرَ 3 مُقَاَحَرَةً -
Excellence, superiority.	فَضْل	Pride, honour.	فَخْر
More excellent.	أَفْضَلُ	More proud.	أَفْخَرُ
Do, act, make.	فَعَلَ -	Joy.	فَرَح -
Action, deed.	فِعْل ج أفعال	Horse.	فَرَس -
Poor; in need of (with إِلَى).	فَقِير -	Parasang.	فَرَسَخ ج فَرَاسِخُ
Be intelligent.	فَقِهَ -	A Persian.	فَارِسِيّ -
Fruit.	فَاكِهَةٌ ج فَوَاكِهُ	The Persian language.	الفَارِسِيَّة
Escape.	فَلَت 4 -	Mattress.	فِرَاش -
Palestine.	فِلَسْطِينُ -	Finish, make an end of, (with مِنْ).	فَرَّغَ -
So-and-so.	فُلَان -	2 disperse; 5 be dispersed.	فَرَّقَ -
Mouth. (gen. فِي)	فُو (فِي) -	Sect.	فِرْقَةٌ ج فِرَق
In, among, concerning.	فِي -	Corrupt.	فَسَد 4 -
Advantage. (root فَيْد)	فَايْدَةٌ -	Eloquent,	فَصِيح ج فَصَحَاء
Elephant.	فِيل -		

ق

Grave.	قَبْر -	(see قَسَا).	قَاس -
Take, receive,	قَبَضَ -	Bad, foul.	قَبِيح -

come, prevail.		at sunset.	
More prevalent, stronger.	أَغْلَبُ	Northwestern Africa.	التَّغْرِبُ
Coarser. (root غلظ)	أَغْلَظُ	Stranger, foreigner.	غَرِيبٌ ج غَرَبَاءُ
Boy, a youth, servant.	غُلَامٌ ج غُلَّامَان	Be drowned.	غَرِقَ -
Make a sign to a pers.	غَفَرَ -	Yarn, spun thread.	غَزَل
Booty.	غَنِيْمَةٌ ج غَنَائِمُ	Raid; 4 (أَغْرَى) send out as a raiding expedition.	غَزَا -
Enrich; cause a person to dispense with (with عَنْ).	غَنَى 4 (أَغْنَى)	Wash.	غَسَلَ -
Wealthy; able to dispense with (with عَنْ).	غَنِيٌّ	Belonging to the tribe called Ghassân.	الْغَسَّانِيَّ -
sing. 2 and 5	غَنَى	Lower (the eyes).	غَضَّ -
Singing.	غَنَاءٌ	Be angry with (غَضِبَ) (with عَلَى); 4 enrage.	غَضِبَ -
Cave.	مَغَارَةٌ	Angry.	غَضَبَانٌ ج غَضَابٌ
Disappear, set (of the sun etc.).	غَابَ -	Forgive (with acc. of the thing and of the person); 10 ask forgiveness of.	غَفَرَ -
Be changed.	غَبِرَ 5	(With غَلَبَ over- (عَلَى) over-	غَلَبَ -
Other than, except.	غَيْرُ		

ف

The opening Sura of the Qur'ân.	فَاتِحَةُ الْكِتَابِ	Then, and, so, for.	فَ
(Passive participle of 2) twisted.	مُفْتَلٌ	(see إِنَّ) فَانْ	فَانْ
Rebellion, civil war.	فِتْنَةٌ ج فِتْنَان	Open, capture (a town), conquer (a country), give victory (to عَلَى, said of God).	فَتَحَ -
		8 conquer.	



At, beside, with, at the time of.	عِنْدَ -	Turban.	عِمَامَةٌ
When.	عِنْدَمَا	General, universal.	عَامٌ
Forcibly, by assault.	عَنْوَةً -	The common people.	الْعَامَّةُ
Meaning, (عَنِ) مَعْنَى ج مَعَانٍ - signification, idea.	-	Paternal uncle.	عَمٌّ
Oath, covenant, instructions (p. ٩٠).	عَهْدَ -	Husband.	إِبْنُ عَمٍّ -
Return; 4 make customary, habituate.	عَادَ -	Settle, cause to dwell.	عَمَّرَ 10 -
Custom, عَادَةٌ ج عَادَاتٌ وَعَوَائِدُ habit.	-	The inhabited part of the world.	النَّعْمُورُ
Festival.	عِيدٌ	Name of the second Caliph.	عُمَرُ بْنُ الْخَطَّابِ -
Piece of wood, lute.	عُودٌ -	Name of the Moslem general who conquered Egypt.	عَمْرُو بْنُ الْعَاصِ -
Take refuge with (with ب).	عَاذَ -	Deep.	عَمِيقٌ -
Help; 3 (عَاوَنَ مُعَاوَنَةً) similarly 4 (أَعَانَ); 10 (اسْتَعَانَ) seek the aid of (with acc. or ب).	-	Make, do; 10 make use of.	عَمِلَ -
Find fault with.	عَابَ -	Governor.	عَامِلٌ ج عُمَّالٌ
Jesus; 'Isâ.	عِيسَى -	Amalek.	عَمَالِيقُ -
Live.	عَاشَ -	From, away from, concerning, in the name of.	عَنِ -
Eye; spring of water.	عَيْنَ -	(composite form for عَنِ مَا).	عَمَّا -
غ		Morrow, to-morrow.	غَدَ -
		Next day.	مِنْ الْغَدِ
		Set (of the sun).	غَرَبَ -
West.	غَرْبٌ		
Western.	غَرْبِيٌّ		
West, prayer said	مَغْرِبٌ		

Congeaied blood. قَلَقَ —  
 Know; 2 teach عَلِمَ —  
 a pers. a th. (with two  
 acc.); 4 inform concer-  
 ning (with بِ); 5 learn.  
 Knowledge, عِلْمٌ ج قُلُوم  
 science.  
 Scholar, savant. عَالِمٌ ج عُلَمَاءُ  
 Teacher. مُعَلِّمٌ  
 World. عَالَمٌ  
 Mankind. الْعَالَمِيُّونَ  
 Ascend; 6 be exalted. عَلاَ —  
 Lofty, raised. عَالٍ  
 (Fem. of اَعْلَى) more عَلِيًّا  
 lofty.  
 Attic. عَلِيَّةٌ  
 On, incumbent upon, عَلَى —  
 on condition that, with  
 regard to, notwithstan-  
 ding, against.  
 In accordance with عَلَى اَنْ —  
 the fact that, notwith-  
 standing that, on con-  
 dition that.  
 Name of عَلِيُّ بْنُ أَبِي طَالِبٍ —  
 the fourth Caliph.  
 Put on a turban. عَمَّ (اَعْتَمَّ) 8 —

Ten. عَشْرٌ، عَشْرَةٌ —  
 Twenty. عِشْرُونَ  
 Collective body, tribe. مَعْشَرٌ  
 Evening. عِيشِيَّةٌ —  
 Evening prayer. الْعِشَاءُ  
 Squeeze, crush. عَصَرَ —  
 Endeavour to 10 عَاطَفَ —  
 conciliate.  
 Give a th. 4 (اَعْطَى) —  
 to a pers. (with two  
 accusatives).  
 Be or become عَظُمَ —  
 great or important;  
 2 regard as important,  
 honour; 4 seem terrible  
 to (acc.).  
 Great, not- عَظِيمٌ ج عُظَمَاءُ  
 able.  
 Elative of عَظِيمٌ م عُظُمَى  
 Greatness, power. عِظْمٌ  
 The main part. مُعْظَمٌ  
 Contract, an agreement. عَقْدٌ —  
 Understanding, intel- عَقْلٌ —  
 ligence.  
 Intelligent. عَاقِلٌ ج عُقَلَاءُ  
 Name of an annual. عَكَاظٌ —  
 fair near Mecca.



The Arabs.	— العرب	'Uthmân, the	عُثْمَانُ بْنُ عَظَّانَ —
The Arabic language.	العربية	third Caliph.	
A Beduin Arab.	أعرابي	Be surprised at,	— عَجِبَ —
Present, offer	— عَرَضَ —	wonder at; 4 surprise,	
(with عَلَى); interfere		please; 5 admire, won-	
(with ل); 5 come to-		der at.	
wards (with ل).		Wonderful.	عَجِيب
Width.	عَرْض	A wonder.	عَجِيبَةٌ ج عَجَائِبُ
Know, recognise; —	— عَرَفَ —	Be incapable (with	— عَجَزَ —
2 inform.		(عَنْ).	
Known as.	مَعْرُوفٌ بـ	More incapable.	أَعْجَزُ
Knowledge.	مَعْرِفَةٌ	Old woman.	عَجُوزٌ
Name of a	— عَرَفَةٌ وَعَرَفَاتُ —	Non-Arabs (particu-	— الْعَجَمَ —
mountain near Mecca.		larly the Persians).	
Southern Mesopo-	— الْعِرَاقُ —	National ideals of	العَجِيَّةُ
tamia.		the Persians.	
One belonging to	عِرَاقِيٌّ	Knead.	— عَجَنَ —
العِرَاق.		Dough.	عَجِينٌ
Be strong.	— عَزَّ —	Number.	— عَدَدٌ وَعِدَّةٌ —
Mighty and glori-	عَزَّ وَجَلَّ	Be	— عَدُوٌّ 3 (عَادَى مُعَادَاةً) —
fied is He (of God).		hostile to.	
Power, might, honour.	عِزٌّ	Enemy.	عَدُوٌّ ج أَعْدَاءُ
Mighty.	عَزِيزٌ	Punish, afflict.	— عَذَبَ 2 —
Mightier.	أَعَزُّ	Punishment, chasti-	عَذَابٌ
Dismissal.	— عَزَلَ —	sement.	
Resolve (with عَلَى).	— عَزَمَ —	Sweet (of water).	عَذْبٌ
Incantation.	عَزِيمَةٌ	Name of an Arab	— عَذْرَةٌ —
Honey.	— عَسَلٌ —	tribe.	

Long. طویل ج طوال	bulate (with ب حوّل)
4 طیب make a th. excellent.	Party, community, طائفة sect.
Good, pleasant. طیب	Belong, last long ; طال -
Elativ of طیب. اطیب	3 let a pers. wait a long time.
With good بطیة نفس.	Length, a long time. طول
grace (p. ۳۸).	

ظ

Appear ; overcome - ظہر -	Shade, shelter. ظل -
(with علی); 4 reveal, grant a pers. victory over (with acc. and علی).	Act wrongfully. ظلم -
Midday. ظہر	ظلمة وظلمة ج ظلمات
Outside (prep.). ظاہر	Darkness.
	Think, suppose. ظن -

ع

lib, the grandfather of Muhammad.	Arrange in order عا -
Name of a Mos- ابو عیبة	of battle.
lem general in the early conquests.	Worship. عبد -
Cross. عبر -	Slave, عبد ج عید و عباد
The first ابو العباس السفاح	(in a religious sense) a human being, i. e. a worshipper of God.
'Abbasid Caliph.	Worshipper. عابد ج عبدة
The 'Abbasid بنو العباس	Submission, religious عبادة devotion.
dynasty.	
The 'Abbasid. العباسی	'Abd al-Mutta- عبد المتطی



ض

Go astray, err ;	ضَلَّ -	Laugh.	ضَحِكَ -
4 (أَضَلَّ) lead astray.		Harm, injure.	ضَرَّ -
One who errs.	ضَالٌّ	Strike, smite.	ضَرَبَ -
Entertain 4 (أَضَافَ) as a guest.	ضَيْفٌ -	Coin a proverb.	ضَرَبَ مَثَلًا
Guest.	ضَيْفٌ جِ أَضْيَافٍ	Blow.	ضَرْبَةٌ
		Double.	ضَعْفٌ 2

ط

Muhammad's	أَبُو طَالِبٍ	Study of medicine.	طَبٌّ -
uncle.		Physician.	طَبِيبٌ
		Cook.	طَبَخَ -
طَلَسَمٌ وَطَلَسَمٌ جِ طَلَسَمَاتٌ		Tiberias.	طَبْرِسَةٌ -
Talisman, charm.	طَلَسَمَاتٌ	Nature.	طَبْعٌ -
Rise, Ascend ;	طَلَعَ -	Intuitively (p. ١٢).	طَبْعًا
4 raise ; 8 (أَطْلَعَ)		Drum.	طَبْلٌ جِ طَبُولٌ -
learn, examine, ascend.		Throw, throw	طَرَحَ -
Rise.	مَطْلَعٌ	down, throw away.	
East.	مَطْلَعُ الشَّمْسِ	A throw.	طَرَحَةٌ
Go one's	طَلَقَ 7 -	Twinkling of the eye,	طَرْفٌ -
way, depart.		glance.	
Lute.	طَبْزُورٌ -	Way.	طَرِيقٌ جِ طَرِيقٌ -
Mountain.	طُورٌ -	Feed.	طَعَمَ 4 -
4 (أَطَاعَ) obey ;	طَوَعَ -	Food, a meal.	طَعَامٌ
10 (أَسْتَطَاعَ) be able to.		Search for,	طَلَبَ -
Obedience, sub-	طَاعَةٌ	seek.	طَلَبًا
mission, allegiance.		Request.	طَلْبَةٌ
Circumam-	طَافَ - طَوَافًا		

Pray ; bless (with عَلَى).	— صلا 2	Purse, money-bag.	— صُرَّة ج صُرَر
Prayer.	— صَلَاة وَصَلَوَات ج صَلَوَات	Way.	— صِرَاط
Place of prayer.	— مُصَلَّى	Turn away,	— صرف 7
Make, do, prepare.	— صَنَعَ -	depart (with عَنْ).	
Workmanship, crafts-	— صَنَعَة	Ascend.	— صَعِدَ - صُعُودًا
manship, work.		Small, young.	— صَغِير
Idol.	— صَنَم ج أَصْنَام	The Slaves, the	— الصَّغَالِيَة
Befall	— صَوَّب 4 (أَصَاب)	Slavonic peoples.	
(misfortune); state or		Cross, church.	— صَلَيب ج صَلَبَان
express correctly.		Be suitable,	— صَلَحَ -
Voice,	— صَوْت ج أَصْوَات	be competent to deal	
musical note, song.		with (with ل); 3 make	
Form, likeness.	— صُورَة	peace with (acc.);	
Wool.	— صُوف	4 put in order, settle.	
Fast.	— صَوْم	Treaty of peace.	— صَلَح
Sidon.	— صَيْدَا	Welfare, righteous-	— صَلَاح
Arrive, come to,	— صَارَ -	ness, prosperity.	
become, be ;		Upright, good. Saint.	— صَالِح
2 (صَيَّرَ) cause to be.		Saladin.	— صَلَاحُ الدِّينِ
(root صَيْف)	— صَائِفَة ج صَوَائِف	Abbreviation of the	— صَلَم
A military expedition in		formula : صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	
the summer.		May God bless him and	
		grant him peace.	



3 witness, observe.  
 Month. شَهْرٌ أَشْهُرٌ وَشُهُورٌ —  
 Celebrated, شَهِيرٌ، مَشْهُورٌ —  
 well-known.  
 Indicate, point (أَشَارَ) 4 شور —  
 to (with إِلَى); suggest  
 (with عَلَى of the person,  
 and بِ of the thing  
 suggested).  
 Thing. A little. شَيْءٌ —  
 Old man; chief of شَيْخٌ —  
 a tribe.

Distract one's شَغَلَ —  
 attention from (with  
 acc. and عَنْ).  
 Grateful. شَاكِرٌ —  
 1 and 8, Complain شَكَاهُ —  
 of (with acc. or مِنْ).  
 Sun. شَمْسٌ —  
 Candle(s). شَمْعٌ —  
 Left hand or side. شِمَالٌ —  
 Be present at (with شَهِدَ —  
 acc.); testify against or  
 about (with عَلَى);

ص

The Companions الصَّحَابَةُ —  
 of Muhammad.  
 Companionship. صَحَابَةٌ —  
 Sheet of صَحِيفَةٌ جِ صُحُفٌ —  
 paper, page.  
 مُصْحَفٌ وَمُصْحَفٌ وَمِصْحَفٌ جِ مِصْحَافٌ —  
 Copy of the Qur'ân.  
 Depart, result in. صَدَرَ —  
 Tell the truth to صَدَقَ —  
 (with acc.); 2 believe  
 in, regard as veracious.  
 Truth, sincerity. صِدْقٌ —  
 Friend. صَدِيقٌ —  
 Alms, tax paid by صَدَقَةٌ —  
 Moslems.  
 Tie up in a purse. صَرَّ —

Lit, enter صَبَحَ 4 —  
 upon the time of  
 morning, used for :  
 he spent the morning... ;  
 (also) become.  
 Daybreak. صَبَحٌ —  
 Morning. صَبَاحٌ —  
 Patience, endurance. صَبْرٌ —  
 Forbearing. صَبَّارٌ —  
 Finger. إصْبَعٌ —  
 Boy, lad. صَبِيٌّ جِ صُتَيَّانٌ —  
 Friend, صَاحِبٌ جِ أَصْحَابٌ —  
 follower, commander  
 (of an army), governor  
 (of a city or province).  
 ruler, owner.

— سوم 3 (سَاوَمَ) Bargain with.  
 — سوي 8 (اِسْتَوَى) Stand erect.  
 — سَارَ - سَيْرًا وَمَيِّرًا Go, tra-  
 vel.  
 — مَيِّير وَمَيِّيرَة Distance.  
 — سَيْف ج اَسْيَاف Sword.

— سَاعَة (سوع) Hour (root  
 — السَّاعَة Instantly.  
 — سَوْفَ وَسَ - Followed by a  
 verb in the imperf., to  
 denote the future.  
 — سُوق ج اَسْوَاق Market,  
 bazaar.

### ش

— اَشَدُّ Elative of شَدِيد.  
 — شَرَّ Evil.  
 — شَرِبَ - Drink.  
 — شَرْبَة Portion of drink.  
 — شَرَاب Drink.  
 — شَرْحِيلُ بْنُ حَسَنَة - Name of  
 a Moslem general.  
 — شَرَطَ Police.  
 — شَرَفَ 2 Show honour to.  
 — شَرَفَ Honour, greatness.  
 — شَرِيف Noble, illustrious.  
 — شَرْق East.  
 — شَرَى 8 (اِشْتَرَى) Buy.  
 — شَعْبَانُ Sha'bân, eighth  
 Moslem month.  
 — شُعَيْب Name of a Prophet.  
 — شَعَرَ 4 Give notice of  
 (with ب).  
 — شِعْر ج اَشْعَار Poem, poetry.  
 — شَاعِر ج شُعْرَاء Poet.  
 — شَعِير Barley.

— شَاءَ يَشَاءُ (شيء) Wish. (root  
 — شَابَ (شِب) Young man. (root  
 — شَأْمَ - Bring bad luck on ;  
 6 regard a person as  
 the cause of bad luck  
 (with ب).  
 — سُوء Bad luck, disaster.  
 — الشَّامُ Syria (including  
 Palestine). Damascus.  
 — شَأْن Matter, matter of  
 importance, importance.  
 — شَبَاط The month Shebat.  
 February.  
 — شَبَهَ 4 Resemble.  
 — تَشْبِيه Comparison, simile.  
 — شَجَرَة A tree (in the pl.  
 اَشْجَار is used).  
 — شَجَاع Brave.  
 — شَدَدَ 8 (اِسْتَدَّ) Become  
 strong.  
 — شَدِيد Strong, intense.



Be safe; سَلِمَ - سَلَامًا -  
 2 make safe (with acc.);  
 greet (with عَلَيَّ); deliver.  
 4 become converted to  
 Islam; hand over (with  
 acc. and إِلَى); 5 receive.  
 Peace. سَلَام  
 Islam. الْإِسْلَام  
 A Moslem. مُسْلِم  
 Solomon. سُلَيْمَان -  
 Hear; 2 and 4 make سَمِعَ -  
 to hear; 8 listen to  
 (with acc.).  
 (2 of root سَمَو) سَمَى -  
 Give a name to.  
 Name. اسْمَ جِ اسْمَاءَ  
 Sky, heaven. سَمَاءَ  
 Celestial, heavenly. سَمَائِيّ  
 Age. سِنَ -  
 Year. سَنَةً جِ سِنُونَ -  
 Oblivion, neglect. سَهْوَ -  
 Badness, evil. سُوءَ -  
 Black clothes. سَوَادَ -  
 Black. أَسْوَدَ مِ سَوْدًا  
 A chief, descendant سَيِّدَ -  
 of Muhammad.  
 Chapter of the سُورَةُ جِ سُورَ -  
 Qur'ân, Sura.

Barrier, rampart. سَدَ وَسَدَ -  
 Give pleasure to; سَرَّ -  
 (similarly) 2  
 Throne. سَرِيرَ  
 Hasten. سَرَعَ 4 -  
 Quickly. سَرِيعًا  
 Squander. سَرَفَ 4 -  
 Steal. سَرَقَ -  
 Move (by night). سَرَى -  
 Name of the first السَّفَّاحَ -  
 Abbasid Caliph.  
 Set out on a سَفَرَ -  
 journey; 3 travel.  
 Shed blood. سَفَكَ -  
 Low. سَافِلَ -  
 Ship. سَفِينَةٌ جِ سُفُنَ -  
 Socrates. سُقْرَاطَ -  
 Give drink to; سَقَى -  
 8 draw water, ask for  
 water.  
 Dwell in, inhabit سَكَنَ -  
 (with acc. or فِي, of the  
 place); 4 cause to dwell  
 (with two accusatives).  
 (See مَسْكِينِ)  
 Weapons. سِلَاحَ جِ أَسْلِحَةٍ -  
 Authority; sultan. سُلْطَانَ -  
 Go along a road سَلَكَ -  
 (with the acc).

ز

Husband.	زَوْج	Raisin.	زَيْب -
Wife.	زَوْجَة	March.	زَحَف -
Marriage.	زَوَاج	Field, crop.	زَرْع ج زُرُوع -
Visit.	زَارَ - زِيَارَة	Assert, suppose.	زَعَمَ -
Corner,	زَاوِيَة ج زَوَايَا	Poor-rate, alms.	زَكَاة -
hospice.		belonging to Zem-	زَمْزَمِي -
Olive oil.	زَيْت -	zem, the holy well of	
Olive tree, or its fruit.	زَيْتُون	Mecca.	
Exceed, add.	زَادَ -	Time.	زَمَان وَزَمَن -
More.	أَزِيدُ	The planet Venus.	زُهْرَة -
Cease (to exist).	زَالَ -	Marry.	زَوَّجَ 5 -

س

Woman taken as cap-	سَيِّئَة	(See سَوَّف)	سَ -
tive.		Hour, little (root سَوَّع)	سَاعَة -
Six	سِتْ -	while.	
Conceal, protect.	سَتَر -	Ask.	سَأَلَ - مَسْئَلَة
Protection, shelter.	سِتْر	Remainder, rest, all.	سَائِر -
Bow down	سَجَدَ - سُجُودًا	Cause, means, way	سَبَب -
in worship.		of approach.	
Mosque.	مَسْجِد ج مَسَاجِدُ	Saturday (Sabbath).	السَّبْت -
The shrine at	المَسْجِد الحَرَام	Seven.	سَبْع -
Mecca, the Ka'ba.		Seventy.	سَبْعُون
Magic.	سِحْر -	Week.	أَسْبُوع
Dawn.	سَحَر -	Way.	سَبِيل -
Shore.	سَاحِل -	Take captive.	سَبَى - سَبْيًا
Coerce.	سَخَر 2 -	(Coll.) prisoners of war.	سَبْي



Kneel in prayer.	رَكَعَ - رُكُوعًا	Send a pers. رسل 4 . (with acc. or بِ) to (إلى), send as an apostle.
Genuflexion.	رَكْعَةٌ	Office of an apostle; رِسَالَةٌ letter.
Pillar, corner (of the Ka'ba), fundamental.	رُكْنٌ جِ ارْمَكَانِ	Apostle, pro- رَسُولٌ جِ رُسُلٌ phet, legate, messenger.
Kick, flash past.	رَمَعَ - رَمَحَ	Trace, vestige. رَسَمٌ جِ رُسُومٌ
Ramadân (ninth Moslem month).	رَمَضَانٌ	رضى 2 (رَضَى) & 4 (أَرْضَى) Appease, placate, satisfy; 2 (with عَنْ) recite the formula: رَضِيَ اللَّهُ عَنْهُ: may God be pleased with him.
Sand, sandy tract.	رَمْلٌ	Fresh dates. رَطَبٌ
Pomegranate tree, or its fruit.	رُمَّانٌ	(Literally, 'herds-رَاعِي الإِبِلِ - man of the camels'), the name of an Arab poet.
Monk, hermit.	رَاهِبٌ جِ رُهَيْبَانٌ	Desire, wish. رَغْبَةٌ
Spirit.	رُوحٌ	Raise; 8 be raised. رَفَعَ -
Wind.	رِيحٌ	Ride. رَكَبَ - رُكُوبًا
Wish, desire.	رُودٌ 4 (أَرَادَ)	Stirrup. رِكَابٌ
Byzantines, Greeks of the Eastern Roman Empire, Romans.	الرُّومُ	Ship. مَرْكَبٌ
Report (a tradition), relate.	رَوَى - رِوَايَةٌ	
One who hands down a tradition.	رَاوٍ جِ رِوَاةٌ	

ned One (supposed by some Moslems to be Alexander the Great).	Dhu'l Hijja (last Moslem month).
	The Two-Hor-
	ر
Play, disport oneself.	Head.
Rajab (seventh Moslem month).	Chief of a tribe etc.
Filth, abomination.	See, think, resolve; 4
Return, have recourse to (with).	Opinion, advice.
Foot.	Dream, vision.
Man.	Lord, master.
Hope for, desire.	O my God!
Welcome!	Many a.
Depart, set out, journey from one place to another (similarly 5 and 8).	Fruit juice.
The Compassionate, the Merciful (God).	Rabî'ulawwal (third Moslem month).
Give back, restore (with).	Rabî'ul âkhir (fourth Moslem month).
Rampart.	Four.
Provide with sustenance; 8 receive sustenance.	Forty.
Sustenance.	Wednesday.
	Many a time, some times, perhaps.
	Rear, bring up.
	Arrange, put in order.
	Order.



Inkwell. دَوَاة  
House, abode. (دور) دَار ج دِيَار -  
Monastery. دَيْر  
Dynasty. دَوَلَة -  
Underneath, except, دون -  
without.  
Beware! دُونِكَ  
Religion. دِين -  
Dinâr. دِينَار ج دَنَانِير -

indicated).  
Blood. دَم ج دِمَاء -  
Damascus. دِمَشْقُ -  
Be near to, دَنَا - مِنْ  
approach.  
The world we live in الدُّنْيَا  
(as opposed to the  
world to come).  
A medi- (root دوى) دَوَاء -  
cine, remedy.

ذ

Promise of security, ذِمَّة -  
protection.  
Sin. ذَنْب ج ذُنُوب -  
Go, pass away, ذَهَبَ -  
depart; be of opinion  
(with إِلَى).  
Become prover- ذَهَبَ مَثَلًا -  
bial.  
Belief, rite, مَذَاهِب ج مَذَاهِبُ  
school of religious  
thought or practice.  
Gold. ذَهَب -  
(gen.) ذِي, (acc.) ذَا, (nom.) ذُو -  
He who is possessed of,  
that which is endowed  
with.

F. of ذُو ذَات -  
On a certain day, ذَاتِ يَوْمٍ -  
once upon a time.  
That (demonst. pron.) ذَاكَ -  
Slaughter. ذَبَحَ -  
Wick. ذُبَالَة ج ذُبَال -  
Fore-arm, cubit. ذِرَاع -  
Remember, men- ذَكَرَ -  
tion; 2 remind.  
Remembrance, men- ذِكْر -  
tion.  
That (demonstr. ذَٰلِكَ مِثْلَكَ -  
pron.).  
The reason is وَذَٰلِكَ أُنْ  
(or was) that.  
Thus. كَذَٰلِكَ

Fear (n). خَوْفٌ  
Betray, be false to. خَانَ - هُوَ وَبِ  
Choose. 5 and 8 خَيْرَ (إِخْتَارَ) -  
Good, best; beneficence. خَيْرٌ  
Better than. خَيْرٌ مِنْ  
Excellence, good deed: خَيْرَةٌ

2 leave alone حَلَّى سَيْلَهُ  
— (he let him go).  
Except. مَا حَلَا، حَلَا  
Become leavened. 8 خَمَرٌ -  
Five. خَمْسٌ -  
Fifty. خَمْسُونَ  
Thursday. يَوْمُ الْخَمِيسِ  
Fear; خَافَ - خَوْفًا وَمِنْ  
5 (تَخَوَّفَ) dread.

د

ver coin), drachma.  
Call; pray; دَعَا - دُعَاءٌ -  
invite a pers. to do a  
th. (with acc. and إِلَى);  
give a name to (with  
acc. and بِ); bless  
(with لَ); order a pers. to  
come (with بِ).  
Summons (to join a دَعْوَةٌ  
new party or sect).  
Pay, hand over; دَفَعَ -  
7 be eloquent or prolix;  
recite profusely.  
Bury. دَفَنَ -  
Point to, indicate دَلَّ -  
(with acc. of pers. and  
عَلَى or إِلَى of the thing

David. دَاوُدُ، دَاوُودُ -  
Animal for riding, دَابَّةٌ -  
mule.  
(see دور). دَارٌ -  
Always. دَائِمًا (root دوم)  
Conduct, دَبَرَ 2 تَذِيرًا  
manage, administrate.  
Hen. دَجَاجَةٌ -  
Enter; come دَخَلَ - دُخُولًا -  
into the presence of  
(with عَلَى); 4 make a  
pers. enter.  
Place that one enters. مُدْخَلٌ  
Step دَرَجَةٌ جَ دَرَجَاتٍ وَدَرَجَ -  
(of a ladder).  
Overtake, reach. 4 دَرَكٌ -  
Dirhem (sil- دِرْهَمٌ جَ دَرَاهِمٌ -



Hidden, silent (prayer). - خَفِيَ	End, result. حَاتِمَةٌ
Vinegar. - خَلْ	Khadija (Muham- - خَدِيجَةُ
True friend (epithet - خَلِيلٌ	mad's first wife).
of the patriarch Abra- ham, i. e. the friend of God).	Take a pers. into 10 خدم -
Name of a - خَالِدُ بْنُ الْوَلِيدِ	one's service.
Moslem general at the time of the early Con- quests.	Service. خِدْمَةٌ
Mix. - خَلَطَ 2 تَخْلِيطًا	Servant. خَادِمٌ ج خُدَّامٌ وَخُدَمٌ
2 leave behind; - خَلْفٌ	2 and 4 lay waste. - خَرَبَ
appoint as a successor;	Waste place. خَرَابٌ
3 disagree with, oppose;	Carob-tree, or its خَرْوَبٌ
8 be at variance, dis- agree; 10 appoint as deputy.	fruit.
Behind. خَلْفٌ	Go out, depart; خُرُوجًا -
Caliph. خَلِيفَةٌ ج خُلَفَاءُ	4 bring out, take out.
Caliphate. خِلَافَةٌ	Place of departure. مَخْرَجٌ
Create. - خَلَقَ -	Outside (prep.). خَارِجٌ
Character, خَلْقٌ وَخُلُقٌ ج أَخْلَاقٌ	Land-tax, tribute. خَرَّاجٌ وَخُرُجٌ
natural disposition.	Khurâsân. - خُرَّاسَانُ
Creatures, people; خُلُقٌ	The Khazars. - خَزَرٌ
a number of people.	Coarse (cloth). - خَشِنٌ
Converse secretly - خَلَا -	Trace, trace a خَطًا -
with a pers. (with ب);	a line on.
	Line. خُطٌّ
	Speak in - خُطِبَ - خُطَابَةٌ
	public, preach.
	Sermon (in the mos- خُطْبَةٌ
	que), oration.
	Orator, preacher. خُطِيبٌ

Carry, convey; attack, - حَمَلَ -	Judgment. حُكْم ج احكام
charge (with عَلَى); incite	Wisdom. حِكْمَة
a pers. against another	Sage, philo- حَكِيم ج حُكَمَاء
(with acc. and عَلَى); pay	sopher.
(tribute); 8 endure, sup-	Relate. - حَكَى -
port.	Aleppo. - حَلَبٌ -
Those among حَمَلَةُ الْقُرْآنِ	Associate, confe- - حَلِيف -
Muhammad's Compan-	derate.
ions who handed down	Shave. - حَلَقَ -
the text of the Quran.	Place of meeting. حَلَقَة
Need. - حَوَج 8 (إِحْتَاجٌ) إِلَى -	Sweet. - حُلُو -
More in need of. أَحْوَجُ	(Elative of حُلُو).
Need (n.). حَاجَة	Sweetnees. حَلَاوَة
Around. - حَوْل -	Sweet juice. حَلَوَاء
Face to face. مِنْ جِبَالٍ	Bath. - حَمَام ج حمامات
Raise to life. - حَيَّ 4 (أَحْيَا إِيَّاهُ) -	Muddy. - خَمِيء -
Alive, living. حَيٌّ	Praise. - حَمْد -
Where. - حَيْثُ -	Ass. - حِثَار -
Hira, a town in Iraq. - الْحِيرَة -	Red. أَخْمَرُ
Time. - حَيْثُ ج أَحْيَان -	Homs, Emesa in N. - حِمص -
When. حِينَ	Syria.
At once. مِنْ حِينِهِ	Sour, acid. - حَامِض -

خ

Information, news. خَبَر	(root خصص) - الحَاصَّة ج حَوَاصُ
Bake. - خَبَزَ -	Notables, entourage (of
Bread, loaf of bread. خُبْز	a king).
Seal, conclude. - خَتَمَ -	Inform a pers. - خَبَر 4 • ب -
	of a th.



at Mecca.	
Mecca and Medina.	الْحَرَمَانِ
Think, suppose.	حَسِبَ - هـ
Arithmetic numeration.	حِسَاب
Good, comely.	حَسَن -
Good deed.	حُسْنَى
Beauty, excellence.	حُسْن
(Elativ of حَسَن)	أَحْسَنُ
Besiege.	حَصَرَ - وَحَاصِرٌ حِصَاراً هـ
Result, come to pass.	حَصَلَ -
Fortress.	حِصْنٌ ج حُصُون
Strong, impregnable.	حَصِين
Be present, come into the presence of; 4 bring forward.	حَضَرَ - حُضُوراً
Presence.	حَضْرَة
Keep, preserve.	حَفِظَ -
Speak the truth.	حَقَّ 4 (أَحَقُّ)
More worthy of.	أَحَقُّ بَ
Truth, right, what is due to one.	حَقٌّ
Adjudge; 4 make firm, do well.	حَكَمَ -

to Mecca.	
Pilgrim.	حَاجٌّ ج حُجَّاج
Stone.	حَجَر -
Hejaz.	حِجَاز -
Limit, boundary.	حَدٌّ -
During.	فِي حُدُودٍ
Iron.	حَدِيد
Tell, relate to; 2 tell of (with ب); 4 produce, create; 5 tell of (with ب).	حَدَّثَ 2 -
A new step or action.	حَدَث
Story, tradition (about Muhammad).	حَدِيث
Hot.	حَرٌّ -
Heat.	حَرَارَة
Fight.	حَرْب 3 مُحَارَبَة هـ
War.	حَرْب
Niche in a mosque.	بِخْرَاب ج مَخَارِيب
To guard.	حَرَسَ - حِرَاسَة
Body-guard.	حَرَس
Letter (of the alphabet), numeral.	حَرْف ج أَحْرَاف -
2 and 4 burn.	حَرَق -
Sacred.	حَرَام -
The sanctuary	الْحَرَم

Provision (e. g. of جهاز household utensils for a bride).

Answer; جواب 4 (اجاب) — consent to anyone's request (with acc and الى).

Be the neighbour of. Be جور 4 (جاور مجاوره وجواراً) — under the protection of.

Neighbour, جار ج چيران guest.

Permit; ensure the passage of جوز 4 (اجاز) — (with acc.).

Gift. جائزه

Come; fetch, جاء (يجي) — bring (with ب).

Army. جيش ج جيوش

A great mosque. جامع

Camel. جمل ج جمال

Camel-driver, dealer جمال in camels.

Beautiful. جميل

More beautiful. اجمل

Sum-total, the whole. جملة

Garden. جنة —

Paradise. الجنة

(Collective) jinn, demons. جن

Possessed by a demon, mad. مجنون

Shun. جنب 8 . وه

Side. جانب

Army. جند ج جنود

Side. جهة (وجه root)

Fit out, provide. جهز 2 . وه

## ح

Prison. حبس

Crawl, creep. حبا —

Until, in order that, حتى — so that. Even.

Make the حج يحج حجاً — pilgrimage to Mecca.

Pilgrimage حج حجة ج حجج

Love, like, حب 4 (احب) — wish.

More loved by. احب الى

Love. حب

A learned man, one versed in Jewish lore. حبر —

Imprison. حبس حبسا —



Eighty.	ثَمَانُونَ	Thirty.	ثَلَاثُونَ
Second.	— (ثَنِي) ثَانٍ مِ ثَانِيَةً	A third part.	ثُلُث
A second time.	ثَانِيَةً	Then, thereupon.	— ثُمَّ
Garment.	— ثَوْبٌ جِ ثِيَاب	Price.	— ثَمَن
Bull.	— ثَوْر	Eight.	— ثَمَانِيَةً مِ ثَمَانٍ

ج

Be exalted.	— جَلَّ	Cistern.	— حَبْبٌ
Sit; sit near to	— جَلَسَ -	Tyrant.	— جَبَّارٌ جِ جَبَّارَةٌ
(with إِلَى); 4 seat.		The archangel	— جِبْرِيلُ
Assembly, مَجْلِسٌ جِ مَجَالِسُ		Gabriel.	
council, hall.		Mountain.	— جَبَلٌ جِ جِبَالٌ
Companion, جَلِيسٌ جِ جُلَسَاءُ		New.	— جَدِيدٌ
friend.		Run, happen; follow	— جَرَى
Collect, gather; جَمَعَ - جَمْعًا		a course (with عَلَى).	
unite (with بَيْنَ);		Girl, slave-	جَارِيَةٌ جِ جَوَارٍ
4 agree on, resolve		girl.	
upon (with عَلَى);		Divide into sections.	— جَزَأَ -
5 and 8 be assembled;		Portion.	جُزْءٌ جِ أَجْزَاءُ
8 agree unanimously		N. Mesopotamia.	— الْجَزِيرَةُ
on (with عَلَى).		Reward, recompense.	— جَزَاءُ
A company, a جَمْعٌ جِ جُمُوعٌ		Poll-tax (imposed on	جَزْيَةٌ
gathering.		non-Moslems).	
Friday.	يَوْمُ الْجُمُعَةِ	Put, place; (with	— جَعَلَ -
Group, party.	جَمَاعَةٌ	two acc.) make a th.	
All.	جَمِيعٌ	or pers. to be...; (with	
All of them, together.	جَمِيعًا	the imperf.) begin to...	

Be or become clear; بَانَ -  
 2 explain, make clear.  
 Speaking in clear مُبِين  
 language (of the Quran).  
 Between, among. بَيْنَ  
 In his presence, بَيْنَ يَدَيْهِ  
 before him, at his service.  
 While. بَيْنَا وَبَيْنَكُمَا

The treasure. ثَيْتُ الثَّالِ  
 Egg. بَيْضَةٌ -  
 White. أَيْضٌ  
 Sell a th. to a pers. - بَاعَ -  
 (with two accus.);  
 3 (بَاعَ; pass. بَاعَ) swear  
 allegiance to a pers. as  
 Caliph; 6 sell to one  
 another.

ت

Nine. تِسْعٌ -  
 Ninety. تِسْعُونَ  
 Fatigue, tire out. 4 تَعِبَ -  
 This. (fem. of ذَلِكَ) تِلْكَ -  
 Read, recite. تَلَا -  
 Be completed; تَمَّ (تَمِّمُ) -  
 2 complete.  
 Completely. تَمَامًا  
 A date. (coll. تَمْرٌ) -  
 Tihama (part of تِهَامَةٌ -  
 coastland of W. Arabia).  
 Repent. تَابَ -  
 Crown. تَاجٌ -  
 Figs (coll.). تَيْنٌ -

Fixation (root اَرَخَ) تَأْرِخُ -  
 of an era.  
 Follow, pursue; تَبِعَ -  
 4 (with two accus.) to  
 cause a pers. to follow  
 or pursue a th.; 5 make  
 a thorough search for;  
 8 (اتَّبَعَ) pursue.  
 Business-woman. تَاجِرَةٌ -  
 Trade, business. تِجَارَةٌ  
 Under, beneath, below. تَحْتَ -  
 Translate. تَرْجَمَ -  
 Leave, تَرَكَ -  
 abandon.

ث

ging to place.  
 Three. ثَلَاثٌ -  
 Third. ثَالِثٌ

(for the forms ثَانٍ -  
 see ثَنَى).  
 Establish as belon- 4 ثَبَتَ -



Town.	بَلَد ج بِلَاد و بِلْدَان —	Barmecide.	بِرْمَكِي —
Country.	بِلَاد ج بِلْدَان —	Garden.	بُسْتَان —
Reach, come to	بَلَغَ - م. و م. —	In the name of Allah (see سَمَى).	بِسْمِ اللَّهِ —
the knowledge of; 2			
deliver a th. to a pers;			
(with two accusatives)			
inform; 4 inform.			
But certainly (affir-	بَلَى —	Mission (of a prophet).	مَبْعُوث —
ming what has been		Be distant.	بَعْدَ - عَنْ —
denied).		After (prep.).	بَعْدَ —
(see بَنَى)	بَنَتْ —	After (conj.).	بَعْدَ مَا —
Build.	بَنَى - بِنَاء —	Afterwards; (not) yet.	بَعْدُ —
Building.	بِنَاء و بُيُوتَان —	Remote, distant.	بَعِيد —
Son.	ابْن، بَن ج بَنُونَ —	Portion, some, one	بَعْض —
My child! (vocative,	بَنِي —	of, a part of.	
a diminutive form of			
(ابن).			
Daughter.	ابْنَة، بِنْت —	Baalbek.	بَعْلَبَك —
Gate, door.	بَاب ج أَبْوَاب —	Baghdad.	بَغْدَادُ —
Door-keeper, sentinel.	بَوَّاب —	She-mule.	بَغْلَة —
Spend the night.	بَاتَ - —	Remain, continue; 4 perpetuate.	بَقِيَ - بَقَاء —
House.	بَيْت ج بُيُوت —	Survivors. (sing. نَجِيَّة)	بَقَايَا —
Verse, or line	بَيْت ج أَيْتَات —	Do a th. in the	بَكْرَ - —
of poetry (consisting		early morning.	
of two hemistichs).		Early in the morning.	بَكْرَة —
The Ka'ba of Mecca.	الْبَيْت —	Abu Bakr.	أَبُو بَكْر —
بَيْتُ الْقُدْسِ، الْبَيْتُ الْقُدْسُ		Weep; 4 make	بَكَى - بَكَاء —
The Temple of Jerusalem,		a pers. weep.	
Jerusalem.		On the contrary, rather,	بَلْ —
		nay.	

That is, namely. —	أَيَّ	Andalusian. —	أَنْدَلُسِيّ
Which, what, which- ever. —	أَيَّ	Human being, — man.	إِنْسَان ج نَاس
(Followed by pronon- — minal suffixes, to denote the accusative)	إِيَّا	Only, but, just. —	إِنَّمَا
Sign, miracle, —	آيَة ج آيَات	Family, household, — people, wife.	أَهْل
Quranic verse. —		The heavenly — host.	أَهْلُ السَّمَاء
Also, again. —	إِيضًا	The Jews and the — Christians (who possess the Scriptures).	أَهْلُ الْكِتَابِ
Jerusalem (called — Aelia Capitolina by the Romans from the time of Hadrian).	إِيلِيَا	Or. —	أَوْ
O! (with the vocative). —	أَيْهَا	Vessels. (pl. of — إِنَاء)	أَوَانِ
Where. —	أَيْنَ	First. —	أَوَّل ج أَوَائِل
Colonnade. Palace. —	إِيوَان	Firstly, at first. —	أَوَّلًا
		Immediately after. —	أَوَّل مَا
		Those. —	أُولَئِكَ

ب

Desert. (root — بدو)	بَادِيَة	In, at (price), with. —	بِ
Land. —	بَرّ	A well. —	بُئْر
Desert. —	بَرِّيَة	Might, courage. —	بَأْس
Recover (from — illness); 4 (أَبْرَأ) cure, heal.	بَرِيّ —	Babylon. —	بَابِل
Cold (n.). —	بَرْد	Sea. —	بَحْر
Bless. —	بَرَك 3	Bahrein. —	الْبَحْرَيْن
Blessed. —	مُبَارَك	Lake. —	بُحَيْرَة
Pool, pond. —	بَرْكَة	Begin (with acc. { — or ب). 8 (إِبْتَدَأ)	بَدَأَ



Woman, wife. (root امرأ)	إمرأة	To, towards, until.	إلى —
Be secure; be secure	أمن —	(Particle of interro-	ام —
against (with accus.);		gation), or.	
be secure in regard to		Mother.	أم —
(with على); 4 (آمن)		Religious com-	أمة ج أمم
believe in (of religious		munity, people, nation.	
belief — with ب).		Head of religious	إمام ج أئمة
Believer.	مؤمن	community or sect,	
Security, guarantee of	أمان	leader of the congre-	
security.		gation during prayer.	
Trust or deposit com-	أمانة	(See under ا and ما).	أما —
mitted to one's care.		As regards (followed	أما —
Steadfast, faithful.	أمين	by ف).	
Secure place, refuge.	مأمن	Either... or...	إما... وإما —
Umayyad.	أموي —	Order; (imp. أمر)	أمر —
The Umayyads.	بنو أمية	give an order concer-	
That.	أن، أن —	ning (with ب).	
If.	إن —	Thing, affair, أمر	أمر ج أمور
Verily, indeed; that	إن —	matter.	
(after قال).		Order, أمر ج أوامر	
for (conj.).	فإن	Commandment.	
Now.	الآن —	Commander.	أمير ج أمراء
I.	أنا —	Commander	أمير المؤمنين
Thou.	أنت م أنت	of the Faithful (i. e.	
You (m.).	أنتم	Caliph).	
The Gospel.	الإنجيل —	accus. أمرؤ القيس (أمرأ)	
Andalusia.	الأندلس —	(gen. أمرى)	
		Name of a pre-islamic	
		Arab poet.	

Franks, Europeans. الإفريقيين -  
 Africa (strictly إفريقية -  
 the lands lying between  
 Egypt and Morocco).  
 Horizon, quarter, آفاق -  
 ter, region.  
 Clime. إقليم ج أقاليم -  
 Elixir. Philosophers' الإكسير -  
 stone  
 Eat. أكل - أكل  
 The. آل -  
 Is (he...) not? should ألا -  
 (he...) not?  
 Family, (root اول) آل -  
 kindred.  
 Except, unless, other- إلا -  
 wise than.  
 That not. ألا (= أن لا) -  
 Who, which, { fem. التي -  
 he who, that { masc. الذي -  
 which { pl. الذين -  
 Compose, compile ألف 2 -  
 (a book).  
 Thousand. ألف ج آلاف  
 Grievous, hard. أليم -  
 A god. إله ج آلهة -  
 Allah. الله  
 Allah! (vocative) اللهم

Damage, injury. أذى  
 (See تاريخ) أرخ -  
 Jordan, Jordan- الأردن -  
 valley, Jordan province.  
 Aristotle. أرسطو طاليس -  
 Earth, land, country, أرض -  
 district.  
 Aryât (name of an أرياط -  
 Abyssinian general).  
 Opposite, in front إزاء -  
 (prep.).  
 Azd (name of a tribe). الأزد -  
 Myrtle. (root اوس) آس -  
 Isaac. إسحاق -  
 Take prisoner. أسر - إسمارا -  
 Israel. إسرائيل -  
 Children of بنو إسرائيل -  
 Israel.  
 Israelite. إسرائيلي -  
 Alexander the الإسكندر -  
 Great.  
 Alexandria. الإسكندرية -  
 (See اسم).  
 Ishmael. إسماعيل -  
 Finger. إصبع ج أصابع -  
 Of Isfahan. إصفهاني -  
 A desert Arab, أعرابي -  
 Beduin.



Reward, hire. أَجْرُ  
 — أَخ ج إخوة (أخوان dual)  
 Brother.  
 Sister. أُخْتُ  
 Take, (imper. خُذْ) أَخْذُ —  
 begin; 8 (اِخْذُ) Take for  
 oneself, acquire.  
 Other, another. آخَرُمُ الْآخَرَى  
 Last. آخِرُ ج أَوَّاهِرُ  
 The world to come. الْآخِرَةُ  
 Adam. آدَمُ —  
 Discharge, pay, 2 أَدَى —  
 deliver.  
 (أَدَى الْعَلَاةَ do allegiance)  
 Lo! behold! when. إِذْ —  
 Whenever; if; lo! إِذَا  
 behold!  
 Give permission — أَذِنَ —  
 to (enter) (with ل);  
 2 call to prayer; 10 ask  
 permission of (acc.).  
 Permission. إِذْنُ  
 Call to prayer. أَذَانُ  
 Muezzin. مُؤَذِّنُ  
 To injure, 4 (آذَى) آذَى —  
 harm.

(Interrogative particle). أ —  
 Father. أَب ج آبَاءُ —  
 O my father! أَبَتِ  
 Ever (after a negative). أَبَدًا —  
 Abraham. إِبْرَاهِيمُ —  
 Camels (coll.). إِبِلُ —  
 (See بنى). إِنِّ، إِنَّتِ —  
 — أَبُو (nom.), أَبَا (accus.)  
 Father of. (gen.) أَبِي  
 Refuse, reject. (to) أُنِي —  
 She-ass. أَثَانُ —  
 Come, come — آتِ —  
 to (with acc.);  
 Bring, fetch (with ب);  
 4 (آتِ) Give a th. to a  
 pers. (with two accu-  
 satives).  
 Trace, relic, آثار ج آثار —  
 monument.  
 Subsequent to. إِثْرُ  
 Two. — اِثْنَانِ م اِثْنَانِ —  
 Monday. يَوْمُ الْاِثْنَيْنِ —  
 One. — أَحَدُ م إِحْدَى —  
 Sunday. يَوْمُ الْاَحَدِ —  
 To hire. — أَجْرُ 10 —

## GLOSSARY.

Words are given as a general rule under their roots ; but in the case of difficult grammatical forms, in which the root is not immediately recognizable, we have not thought fit to adopt etymological precision. Whenever the letters added in front of the root are common grammatical forms, the word will be found under the first letter of the root. For example the elative أَقْلُ is not given under ا, but under the first letter of the root ; e. g. أَحْسَنُ under ح. Similarly, nouns of place or of the instrument, formed by adding م before the root, are given not under م, but under the root letters ; e. g. مَجْلِسٌ under ج. Proper names preceded by the article (ال) are to be looked for under the first letter of the name ; e. g. المنصور under م. Similarly, ابن أبو etc. have been disregarded in arranging those proper names that are preceded by them (e. g. for أُمَيَّةُ see بَنُو أُمَيَّةِ).

The derived forms of the verb are numbered as follows :

- 2 — أَفْعَلَ ; 3 — فَاعَلَ ; 4 — أَفْعَلَ ;  
5 — تَفَعَّلَ ; 6 — تَفَاعَلَ ; 7 — اِنْفَعَلَ ;  
8 — اِفْعَلَ ; 10 — اِسْتَفْعَلَ .

### SIGNS AND ABBREVIATIONS.

- 1) َ , ِ , ُ after the perfect of the first form denote the vowel of the second syllable of the imperfect.
- 2) The object is shown by ِ or ِ ( ِ of the thing and ِ of the person). Prepositional usages with verbs are described as a rule.
- 3) ج for جمع plural  
م " مؤنث feminine.